Monachij ad Ll. francif. Rust

R. S.

OF THE RVSSE Common Wealth.

OR

MANER OF GOuernement by the Russe *Emperour, (commonly called the* Emperour of *Moskouia)* with *the manners, and fashions of the people of that Countrey.*

The Contents are noted in the Table, set downe before the beginning of the Booke.

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THE RUSSE

Common Wealth.

OF

BIBLIOTHECA REGIA MONACENSIS

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To the Queenes most excellent Maiestie.

Most gracious Soueraigne, beeyng employed in your Maiesties seruice to the Emperour of *Russia*, I obserued the State, and manners of that Countrey. And hauing reduced the same into some order, by the way as I returned, I haue presumed to offer it in this small Booke to your most excellent Maiestie. My meaning was to note thinges for mine owne experience, of more importaunce then delight, and rather true, then strange. In

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their manner of gouernment, your Highnesse may see both: A true and strange face of a *Tyrannical state*, (most vnlike to your own) without true knowledge of GOD, without written Lawe, without common iustice: saue that which proceedeth from their *Speaking Lawe*, to wit, the Magistrate who hath most need of a Lawe, to restraine his owne iniustice. The practise hereof as it is heauy, and grieuous to the poore oppressed people, that liue within those Countreyes: so it may giue iust cause to my selfe, and other your Maiesties faithfull subiects, to acknowledge our happines on this behalfe, and to giue God thankes for your Maiesties most Princelike, and gracious gouernment: as

also

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alſo to your Highneſſe more ioy, and contentment in your royall eſtate, in that you are a Prince of ſubiectes, not of ſlaues, that are kept within duetie by loue, not by feare. The Almightie ſtil bleſſe your Highnes with a moſt long, and happy reigne in this life, and with Chriſt Ieſus in the life to come.

Your Maeſties moſt humble ſubiect and ſeruant.

G. Fletcher.

The sum of this discourse conteining the

1. Cosmographie of the Countrie.
   1. The breadth and length of the Countrie, with the names of the Shires.
   2. The Soyle and Clymate.
   3. The native commodities of the Countrie.
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   19. Their borderers, with whom they haue warre and peace.
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   21. Their Leiturgie or forme of Church seruice, with their manner of administring the Sacraments.
   22. The doctrine of the Russe Church.
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3. Oeconomie or priuat behauiour.
   25. The Emperours domestique or priuate behauiour.
   26. The Emperours houshold, and offices of his house.
   27. The priuate behauiour, and manners of the Russe people.

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The description of the Countrie of Russia, with the breadth, length, and names of the Shires.

The 1. Chapter.

THe countrie of *Russia* was sometimes called *Sarmatia*. It chaunged the name (as some do suppose) for that it was parted into diuerse small, and yet absolute gouernments, not depending, nor being subiect the one to the other. For *Russe* in that tongue doth signifie asmuch as to parte, or diuide. The *Russe* reporteth that foure brethren, *Trubor*, *Rurico*, *Sinees*, and *Varius*, diuided among them the North parts of the countrie. Likewise that the South partes were possessed by foure other, *Kio*, *Scieko*, *Choranus*, and their sister *Libeda*: each calling

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his territorie after his owne name. Of this partition it was called *Russia*, about the yeare from Christ 860. As for the coniecture which I find in some Cosmographers, that the *Russe* nation borrowed the name of the people called *Roxellani*, and were the very same nation with them, it is without all good probabilitie both in respect of the etymologie of the word (which is very far fet) and especially for the seat and dwelling of that people, which was betwixt the two riuers of *Tanais* and *Boristhenes*, as *Strabo* reporteth, quite an other way from the countrey of *Russia*.

Strabo in his 7. booke of Geogr.

When it bare the name of *Sarmatia*, it was diuided into two chiefe parts: the *White*, and the *Blacke*. The *White Sarmatia* was all that part that lieth towardes the North, and on the side of *Liefland*: as the Prouinces now called *Duyna*, *Vagha*, *Vstick*, *Vologda*, *Cargapolia*, *Nouogradia*, &c: whereof *Nouograd vrlica* was the Metropolite, or chiefe cittie. *Blacke Sarmatia* was all that countrey that lieth Southward, towards the *Euxin*, or *Black Sea*: as the dukedome of *Volodemer* of *Mosko*, *Rezan*, &c. Some haue thought that the name of *Sarmatia* was first taken, from one *Sarmates*, whom *Moses* and *Iosephus* call *Asarmathes*, sonne to *Ioktan*, and nephew to *Heber*, of the posteritie of *Sem*. But this seemeth

Gen. 10. *Ioseph. Li. cap.* 14.

meth to be nothing but a coniecture taken out of the likenes of the name *Asarmathes*. For the dwelling of all *Ioktans* posteritie is described by *Moses*, to haue beene betwixt *Mescha* or *Masius* (an hill of the *Amonites*) and *Sephare*, neare to the riuer *Euphrates*. Which maketh it very vnlikely, that *Asarmathes* should plant any colonies so far off in the North and Northwest countries. It is bounded Northward by the *Lappes* and the North *Ocean*. On the Southside by the *Tartars*, called *Chrimes*. Eastward they haue the *Nagaian Tartar*, that possesseth all the countrie on the East side of *Volgha*, towards the *Caspian* sea. On the West and Southwest border lie *Lituania*, *Liuonia* and *Polonia*. The borders of Russia.

The whole country being now reduced vnder the gouernment of one, coteyneth these chief Prouinces or Shires. *Volodemer*, (which beareth the first place in the Emperours stile, because their house came of the Dukes of that countrey) *Mosko*, *Nisnouogrod*, *Plesko*, *Smolensko*, *Nouogrod velica* (or *Nouogrod* of the low countrey) *Rostowe*, *Yaruslaue*, *Bealozera*, *Bezan*, *Duyna*, *Cargapolia*, *Meschora*, *Vagha*, *Vstuga*, *Ghalets*. These are the naturall shires perteyning to *Russia*, but far greater & larger then the shires of England, though not so well peopled. The other countries or prouinces which the *Russe* Emperours haue The shires of Russia.

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The Prouinces or countries got by conqueſt.

gotten perforce added of late to their other dominion: are theſe which follow *Twerra*, *Youghoria*, *Permia*, *Vaska*, *Boulghoria*, *Chernigo*, *Ondoria*, *Obdoria*, *Condora*, with a great part of *Siberia*: where the people though they be not natural *Ruſſes*, yet obey the Emperour of *Ruſſia*, and are ruled by the lawes of his countrie, paying cuſtomes and taxes, as his owne people doe. Beſides theſe hee hath vnder him the kingdomes of *Cazan* and *Aſtracan*, gotten by conqueſt not long ſince. As for all his poſſeſsion in *Lituania* (to the number of 30. great townes and more,) with *Narue* and *Dorp* in *Liuonia*, they are quite gone, beyng ſurpriſed of late yeares by the kinges of *Poland* and *Sweden*. Theſe Shires and Prouinces are reduced all into foure *Iuriſdictions*, which they call *Chetfyrds* (that is) *Tetrarchies*, or *Fourthparts*. Wherof we are to ſpeake in the title or chapter, concerning the Prouinces, and their manner of gouernment.

The bredth and length of the countrie.

The whole countrie is of great length and breadth. From the North to the South (if you meaſure from *Cola* to *Aſtracan* which bendeth ſomewhat Eaſtwarde) it reacheth in length about 4260. verſt, or miles. Notwithſtanding the Emperour of *Ruſſia* hath more territorie Northward, far beyond *Cola* vnto the riuer of *Tromſchna*, that runneth a 1000. verſt

verſt, weenie beyõd *Pechinga*, neare to *Wardhouſe*, but not intire nor clearly limited, by reaſon of the kings of *Sweden* and *Denmark*, that haue diuers townes there, aſwell as the *Ruſſe*, plotted togither the one with the other: euery one of them claiming the whole of thoſe North parts as his owne right. The breadth (if you go from that part of his territorie that lieth fartheſt Weſtwarde on the *Narue* ſide, to the parts of *Siberia* eaſtward, where the Emperour hath his garriſons) is 4400. verſt or thereabouts. A verſt (by their reckoning) is a 1000. paſes, yet leſſe by one quarter then an Engliſh mile. If the whole dominion of the *Ruſſe* Emperour were all habitable, and peopled in all places, as it is in ſome, hee would either hardly hold it all within one regiment, or be ouer mightie for all his neighbour Princes.

Of the Soyle and Climate.

The 2. Chapter.

THe ſoyle of the countrie for the moſt part is of a ſleight ſandie moulde, yet very much different one place from another, for the yeeld of ſuch thinges as grow out

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of the earth. The countrie Northwards towards the partes of S. *Nicolas* and *Cola*, and Northeast towards *Siberia*, is all very barren, and full of desart woods by reason of the clymat, and extremitie of the colde in winter time, So likewise along the riuer *Volgha* betwixt the countries of *Cazan*, and *Astracan*: where (notwithstanding the soyle is very fruitefull) it is all vnhabited, sauing that vpon the riuer *Volgha* on the west side, the Emperour hath some fewe castels with garrisons in them. This hapneth by means of the *Chrim Tartar*, that will neyther himselfe plant townes to dwell there, (liuing a wilde and vagrant life) nor suffer the *Russe* (that is farre off with the strength of his countrie) to people those partes. From *Vologda* (which lieth almost 1700. verst from the porte of S. *Nicholas*) downe towardes *Mosko*, and so towardes the south parte that bordereth vpon the *Chrim*, (which containeth the like space of 1700. verst or there abouts) is a very fruitfull and pleasant countrie, yeelding pasture, and corne, with woods & waters in very great plentie. The like is betwixt *Rezan* (that lieth southeast frō *Mosko*) to *Nouograd* and *Vobsko*, that reach farthest towards the northwest. So betwixt *Mosko*, and *Smolensko* (that lieth southwest towards *Lituania*) is a very fruitful and pleasant soile.

The

The whole countrie differeth very much from it selfe, by reason of the yeare: so that a man would meruaile to see the great alteration and difference betwixte the winter, and the sommer in *Russia*. The whole countrie in the winter lyeth vnder snow, which falleth continually, and is sometime of a yarde or two thicke, but greater towardes the north. The riuers and other waters are all frosen vp a yarde or more thicke, how swifte or broade so euer they bee: and this continueth commonly fiue moneths, vz, from the beginning of Nouember till towardes the ende of March, what time the snow beginneth to melte. So that it would breede a frost in a man to looke abroad at that time, and see the winter face of that countrie. The sharpenesse of the ayre you may iudge of by this: for that water dropped downe or cast vp into the ayre, congealeth into Ise before it come to the ground. In the extremitie of winter, if you holde a pewter dishe or pot in your hand, or any other mettall (except in some chamber where their warme stoaues bee) your fingers will frieze faste vnto it, and drawe of the skinne at the parting. When you passe out of a warme roome into a colde, you shall sensibly feele your breath to waxe starke, and euen stifeling with the colde, as you draw it,

The cold of *Russia*.

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in and out. Diuers not onely that trauell abroad, but in the very markets, and ſtreats of their townes, are mortally pinched and killed withall: ſo that you ſhall ſee many drop downe in the ſtreates, many trauellers brought into the townes ſitting dead and ſtiffe in their ſleddes. Diuers loſe their noſes, the tippes of their eares, and the bals of their cheekes, their toes, feete, &c. Many times when (the winter is very harde and extreame) the beares and woolfes iſſue by troupes out of the woodes driuen by hunger, and enter the villages, tearing and rauening all they can finde: ſo that the inhabitants are faine to flie for ſafegard of their liues. And yet in the Sommer time you ſhall ſee ſuch a new hew and face of a countrie, the woods (for the moſt part which are all of fir and birch) ſo freſh and ſo ſweet, the paſtures and medowes ſo greene and well growen, (& that vpō the ſudden) ſuch varietie of flowres, ſuch noyſe of birdes (ſpecially of Nightingales, that ſeeme to be more lowde and of a more variable note then in other countries) that a man ſhall not lightly trauell in a more pleaſant countrie.

And this freſh and ſpeedy grouth of the ſpring there, ſeemeth to proceede from the benefite of the ſnow: which all the winter time being ſpred ouer the whole countrie as

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a white robe, & keeping it warme from the rigour of the froſt, in the ſpring time (when the ſunne waxeth warme, and diſſolueth it into water) doth ſo throughly drench and ſoake the ground, that is ſomewhat of a ſleight and ſandy mould, & then ſhineth ſo hotely vpon it againe, that it draweth the hearbes and plants forth in great plenty and varietie, in a very ſhort time. As the winter exceedeth in colde, ſo the ſommer inclineth to ouer much heat, ſpecially in the moneths of Iune, Iuly, and Auguſt, being much warmer then the ſommer ayre in England.

The countrie throughout is very well watred with ſprings, riuers, & ozeraes, or lakes. Wherein the prouidence of God is to bee noted, for that much of the countrie beyng ſo farre inland, as that ſome parte lieth a 1000. miles and more euery way from any ſea, yet it is ſerued with faire riuers, and that in very great number, that emptiyng themſelues one into an other, runne all into the ſea. Their lakes are many and large, ſome of 60. 80. 100. and 200. miles long, with breadth proportionate.

The chief riuers are theſe 1. *Volgha*, that hath his head or ſpring at the roote of an Aldertree, about 200. verſt aboue *Yarouſlaue*, & groweth ſo big by the encreaſe of other riuers by that time it commeth thither, that it

The chief riuers of *Ruſſia*.

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it is broad an Englisſh mile and more, and ſo runneth into the *Caſpian* ſea, about 2800. verſt or miles of length.

The next is *Boriſthenes* (now called *Neper*) that diuideth the counrrie from *Lituania*, and falleth into the *Euxin* ſea.

The third *Tanais* or *Don*, (the auncient bounder betwixt *Europe* and *Aſia*) that taketh his head out of *Rezan Ozera*, and ſo running through the countrie of the *Chrim Tartar*, falleth into the great ſea lake, or meare, (called *Meotis*) by the Citie of *Azou*. By this riuer (as the *Ruſſe* reporteth) you may paſſe from their citie *Mosko* to *Conſtantinople*, and ſo into all thoſe partes of the world by water, drawing your boate (as their manner is) ouer a little *Iſthmus* or narrow ſlippe of lande, a fewe verſts ouerthwart, Which was proued not long ſince by an Ambaſſadour ſent to *Conſtantinople*, who paſſed the riuer of *Moskua*, and ſo into an other called *Ocka*, whence he drew his boate ouer into *Tanais*, and thence paſſed the whole way by water.

The fourth is called *Duyna*, many hundred miles long, that falleth Northward into the Baye of Saint *Nicholas*, and hath great Alabaſter rockes on the bankes towards the ſea ſide.

The fifth *Duna*, that emptieth into the *Baltick*

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Baltick ſea by the towne *Riga*.

The ſixt *Onega*, that falleth into the Bay at *Solouetsko* 90. verſt from the port of Saint *Nicholas*. This riuer below the towne *Cargapolia* meeteth with the riuer *Volock*, that falleth into the *Finland* ſea by the towne *Yama*. So that from the port of S. *Nicholas* into the *Finland* ſea, and ſo into the Sound, you may paſſe all by water, as hath bene tried by the *Ruſſes*.

The ſeuenth *Suchana*, that floweth into *Duyna*, and ſo into the North ſea.

The eight *Ocka*, that fetcheth his head from the borders of the *Chrim*, & ſtreameth into *Volgha*.

The ninth *Moskua*, that runneth thorough the citie *Mosko*, and giueth it the name.

There is *Wichida* alſo a very large and long riuer that riſeth out of *Permia*, and falleth into *Volgha*. All theſe are riuers of very large ſtreames, the leaſt to be compared to the *Thames* in bigneſſe, and in length farre more, beſides diuers other. The Pole at *Moſko* is 55. degrees 10. minutes. At the porte of S. *Nicholas* towards the North 63. degrees and 50 minutes.

The

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The 3. Chapter.

The fruites and graine of *Russia.*

Or kindes of fruites, they haue Appels, Peares, plummes, cheries, redde and blacke, (but the blacke wild) a deene like a muske, millian, but more sweete & pleasant, cucumbers & goords (which they call *Arbouse*) raspes, strawberies, and hurtilberies, with many other bearies in great quantitie in euery wood and hedge. Their kindes of graine are wheat, rie, barley, oates, pease, buckway, pinytha, that in taste is somewhat like to rice. Of all these graynes the countrie yeeldeth very sufficient with an ouerplus quantitie, so that wheate is solde sometime for two alteens or ten pence starling the *Chetford*, which maketh almost three English bushels.

Their rye is sowed before the winter, all their other graine in the spring time, & for the most parte in May. The *Permians* and some other that dwell far north, and in desert

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sert places, are serued from the partes that lye more Southward, and are forced to make bread sometimes of a kinde of roote (called *Vaghnoy*) and of the middle rine of the firre tree. If there be any dearth (as they accounted this last yeare, *An.* 1588. wheat and rye beyng at 13. *altens*, or 5. shillings 5. pence starling the *Chetfird*) the fault is rather in the practise of their Nobilitie that vse to engrosse it, then in the countrie it selfe.

The natiue commodities of the countrie (wherewith they serue both their owne turnes, and sende much abroad to the great enriching of the Emperour, and his people) are many and substantiall. The chiefe commodities of the countrie.

1. Furres. First, furres of all sortes: wherein the prouidence of God is to be noted, that prouideth a naturall remedie for them, to helpe the naturall inconuenience of their countrie by the colde of the Clymat. Their chiefe furres are these, *Blacke fox, Sables, Lusernes, Dunne fox, Martrones, Gurnestalles or Armins, Lasets or Mininer, Beuer, Wuluerins, the skin of a great water Ratte that smelleth naturally like muske, Calaber or Gray squirrell, red squirrell, red, & white Foxe*. Besides the great quantitie spent within the countrie (the people beyng clad all in furres the whole winter) there are transported out of the countrie some yeares by the marchants of *Turkie, Persia, Bongharia, Georgia,*

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Georgia, *Armenia*, and some other of Christendome to the value of foure or fiue hundred thousand rubbels, as I haue heard of the Marchants. The best Sable furre groweth in the countrie of *Pechora*, *Mongosorskoy* and *Obdorskoy*, the worser sort in *Siberia*, *Perm*, and other places. The blacke fox and redde come out of *Siberia*, white & dun from *Pechora*, whence also come the white wolfe, and white Beare skin. The best Wuluerin also thence and from *Perm*. The best Martrons are from *Syberia*, *Cadam*, *Morum*, *Perm*, and *Cazan*. Lyserns, Mincuer, and Armins, the best ar out of *Gallets*, and *Ouglites*, many from *Nouogrod*, and *Perm*. The Beauer of the best sort breedeth in *Murmonskey* by *Cola*. Other cõmon furres, and most of these kindes grow in many, and some in all partes of the countrie.

2. Waxe. The second commoditie is of Waxe, wherof hath bene shipped in forraine countries (as I haue heard it reported by those that best know it) the summe of 50000. pood yearlie, euery pood conteyning 40. pound, but now about 10000. pood a yeare.

3. Hony. The third is their Hony, whereof besides an exceeding great quantitie spent in their ordinary drinks (which is *mead* of al sorts) & their other vses, some good quantitie is carried out of the countrie. The chiefe encrease of

of honie is in *Mordua* & *Cadam* neare to the *Cheremissen Tartar*: much out of *Seuerskey*, *Bezan*, *Morum*, *Cazan*, *Dorogoboſe*, & *Vaſma*.

Fourthly, of Tallow they afoord a great waight for tranſportation: not only for that their countrie hath very much good ground apt for paſturage of cattaile, but alſo by reaſon of their many Lents and other faſtes: and partly becauſe their greater menne vſe much waxe for their lightes, the poorer and meaner ſorte birch dried in their ſtoaues, and cut into long ſhiuers, which they call *Luchineos*. Of tallow there hath bene ſhipped out of the realme a fewe yeares ſince about a 100000. pood yearely, now not paſt 30000. or thereabonts. The beſt yeeld of tallow is in the parts & territories of *Smolenske*, *Taruſlaue*, *Ouglits*, *Nouogrod*, and *Vologda*, *Otfer*, and *Gorodetskey*. 4. Tallow.

An other principall commoditie is their Loſh and Cowe hide. Their Loſh or Buffe hide is very faire and large. Their bull and cowe hide (for oxen they make none, neyther yet weather) is of a ſmall ſiſe. There hath bene tranſported by Marchants ſtrangers ſome yeares, a 100000. hydes. Now it is decreaſed to a 30000. or thereabouts. Beſides great ſtore of goates skinnes, whereof great numbers are ſhipped out of the countrie. The largeſt kind of Loſh or Buffe breedeth 5. Hide.

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deth about *Roſtoue, Wichida, Nouogrod, Morum*, and *Perm*. The leſſer ſorte within the kingdome of *Cazan*.

6. Trane oyle.

An other very great and principall commoditie is their *Trane oyle*, drawen out of the ſeal fiſh. Where it will not bee impertinent to ſhewe the manner of their hunting the ſeal, which they make this oyle of: which is in this ſort. Towardes the ende of ſommer (before the froſt begin) they go downe with their boates into the Bay of S. *Nicholas*, to a cape called *Cuſconeſſe* or *Foxnoſe*, where they leaue their boates till the next ſpring tide. When the ſunne waxeth warme towarde the ſpring, and yet the yſe not melted within the Bay, they returne thither againe, Then drawing their boates ouer the ſea yſe, they vſe them for houſes to reſt and lodge in. There are commonly about 17. or 18. fleete of them, of great large boates, which diuide themſelues into diuers companies, fiue or ſix boates in a conſort.

The manner of hunting the Seal fiſh.

They that firſt finde the haunt, fire a beacon, which they carry with them for the nonce. Which being eſpied by the other cõpanies, by ſuch among them as are appoynted of purpoſe, they come altogither and compaſſe the ſeales round about in a ring, that lye ſunning themſelues togither vpon the yſe, cõmonly foure or fiue thouſand in a ſhole,

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ſhoale, and ſo they inuade them euery man with his clubbe in his hand. If they hit them on the noſe, they are ſoone killed. If on the ſides or backe they beare out the blow, and many times ſo catche and holde downe the club with their teeth by main force, that the party is forced to cal for help to his fellowes.

The manner of the Seals is, when they ſee themſelues beſet, to gather all cloſe together in a throng or plumpe, to ſway downe the yſe, and to breakit (if they can) which ſo bendeth the yſe that many times it taketh the ſea water vpon it, and maketh the hunters to wade a foot or more deepe. After the ſlaughter, when they haue killed what they can they fall to ſharing euery boate his part in equall portions: and ſo they flay them taking from the body the skin, and the lard or fat withall that cleaueth to the skin. This they take with them, leauing the bodies behind, and ſo goe to ſhore. Where they digge pits in the groũd of a fadome and an halfe deepe, or there about, and ſo taking the fat or larde off from the skinne, they throw it into the pit, and caſt in among it hoat burning ſtones to melt it withall. The vppermoſt and pureſt is ſolde & vſed to oyle wooll for cloth, the groſſer (that is of a red colour) they ſell to make ſope.

Likewiſe of *Ickary* or *Cauery*, a great quantitie is made vpon the riuer of *Volgha* out of Ickary.7.

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the fiſh called *Bellongina*, the *Sturgeon*, the *Seueriga* & the *Sterledey*. Wherof the moſt part is ſhipped by *French* and *Netherlandiſh* marchants for *Italy* and *Spaine*, ſome by Engliſh marchants.

8. Hempe and flaxe.

The next is of Flaxe and Hempe, whereof there hath bin ſhipped (as I haue heard marchants ſay) at the port of *Narue* a great part of a 100. ſhips ſmal & great yerely. Now, not paſt fiue. The reaſon of this abating and decreaſe of this & other cõmodities, that were wont to be tranſported in a greater quantitie, is the ſhutting vp of the port of the *Narue* towards the *Finland* ſea, which now is in the hands & poſſeſsion of the *Sweaden*. Likewiſe the ſtopping of the paſſage ouerland by the way of *Smolensko*, and *Plotsko*, by reaſõ of their warres with the *Polonian*, which cauſeth the people to be leſſe prouidẽt in mainteining and gathering theſe & like commodities, for that they lack ſales. Partly alſo for that the marchãts & Mouſicks (for ſo they cal the cõmon ſort of people) are very much diſcouraged by many heauy & intollerable exactions, that of late time haue bin impoſed vpon them: no man accounting that which he hath to be ſure his own. And therfore regard not to lay vp any thing, or to haue it before hand, for that it cauſeth thẽ many times to be fleeſed & ſpoiled not only of their goods,

but

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but also of their liues. For the grouth of flaxe the prouince of *Vobsko* and the countrey about is the chiefe and only place. For hemp *Smolensko, Dorogoboſe* and *Vaſma*.

The countrey beſides maketh great ſtore of ſalt. Their beſt ſalt is made at *Starorouſe* in very great quãtity, where they haue great ſtore of ſalt wels, about 250. verſt frõ the ſea. At *Aſtracan* ſalt is made naturally by the ſea water, that caſteth it vp into great hils, and ſo it is digged down, and caried away by the marchants & other that wil fetch it from thence. They pay to the Emperor for acknowledgement or cuſtome 3. d. *Ruſſe* vpon euery hundred weight. Beſides theſe two, they make ſalt in many other places of the Realme, as in *Perm, Wichida, Totma, Kenitſma, Solouetske, Ocona, Bõbaſey*, & *Nonocks*. al out of ſalt pits, ſaue at *Solouetskey*, which lieth neere to the ſea. 9. Salt.

Likewiſe of tarre they make a great quãtity out of their firre trees in the countrie of *Duyna* & *Smolensko*, whereof much is ſent abroad. Beſides theſe (which are all good and ſubſtantial commodities) they haue diuers other of ſmaller account, that are natural and proper to that countrey: as the fiſhe tooth (which they cal *Ribazuba* which is vſed both among thẽſelues & the *Perſians* & *Boughariãs* that fetcht it from thence for beads, kniues, & ſword hafts of Noblemen, & gentlemẽ, & 10. Tarre. 11. Ribazuba.

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for diuers other vses. Some vse the powder of it against poyson, as the Vnicornes horne. The fish that weareth it is called a *Morse*, & is caught about *Pechora*. These fishe teeth some of them, are almost two foote of length, and weigh eleuen or twelue pound apiece.

12. Slude. In the prouince of *Corelia*, and about the riuer *Duyna* towardes the North sea, there groweth a soft rocke which they call *Slude*. This they cut into pieces, and so teare it into thin flakes, which naturally it is apt for. and so vse it for glasse-lanthorns and such like. It giueth both inwards and outwards a clearer light then glasse, and for this respect is better then either glasse or horne: for that it neither breaketh like glasse, nor yet will burne like the lanthorne.

13. Saltpeeter & brimstone. Saltpeter they make in many places, as at *Ouglites*, *Yarualaue* and *Vstug*, and some small store of brimstone vpon the riuer *Volgha*, but want skill to refine it.

14. Iron. Their iron is somewhat brittle, but a great weight of it is made in *Corelia*, *Cargapolia*, and *Vstug Theleſna*. Other myne they haue none growing within the Realme.

The strãge beasts, fish, foule, &c. that breed in *Russia*. Their beasts of strange kinds are the Losh, the Ollen, the wilde Horse, the Beate, the Woluering, or wood dogge, the Lyserne, the Beauer, the Sable, the Martron, the blacke and dunne Foxe, the white Beare towardes the Sea coast of *Pechora*, the Gurnstale, the Laset

ſet or Mincuer. They haue a kinde of Squirrel that hath growing on the pinion of the ſhoulder bone, a long tuft of haire, much like vnto feathers, with a farre broader tayle then haue any other ſquirrels, which they moue & ſhake as they leape from tree to tree, much like vnto a wing. They skiſe a large ſpace, and ſeeme for to flie withall, and therefore they call them *Letach Vechſhe*, that is, the flying ſquirrels. Their hares and ſquirrels in Sommer are of the ſame colour with ours, in winter the Hare changeth her coate into milke white, the ſquirrell into gray, whereof commeth the *Calaber*.

They haue fallow Deere, the roe Bucke, and goates very great ſtore. Their horſes are but ſmall, but very ſwift and harde, they trauell them vnſhod both winter and Sommer, without all regard of pace. Their ſheepe are but ſmall, and beare coorſe, and harſh wooll. Of foule, they haue diuers of the principall kindes: Firſt, great ſtore of Hawkes, the Eagle, the Gerfaulcon, the Slightfaulcon, the Goſhawke, the Taſſel, the Sparhawk, &c. But the principall hawke that breedeth in the countrey, is counted the Gerfaulcon.

Of other foules their principall kinds are the ſwanne tame and wilde, (whereof they haue great ſtore) the Storke, the Crane, the Tedder, of the colour of a Feaſant, but farre

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bigger and lineth in the firre woods. Of Feasant and Partridge they haue very great plentie. An owle there is of a very great bigneſſe, more vglie to beholde then the owles of this countrey, with a broade face, & eares much like vnto a man.

For freſh water fiſh beſides the common ſorts (as Carpe, Pikes, Pearch, Tench, Roach, &c.) they haue diuers kinds very good & delicate: as the *Bellonga*, or *Bellougina* of 4. or 5. elnes long, the *Oſtrina* or *Sturgeō*, the *Seuerīga*, & *Sterledy* ſomewhat in faſhion and taſte like to the *Sturgeon*, but not ſo thicke nor long. Theſe 4. kinds of fiſh breed in the *volgha*, & are catched in great plenty, & ſerued thence into the whole Realme for a great food. Of the Roes of theſe foure kinds they make very great ſtore of *Icary* or *Caueary* as was ſaid before.

They haue beſides theſe that breed in the *volgha* a fiſh called the *Riba bela*, or white ſalmon, which they account more delicate thē they do the redde ſalmon: wherof alſo they haue exceeding great plentie in the riuers northward, as in *Duyna* the riuer of *Cola*, &c. In the Ozera or lake neere a towne called *Periſlaue*, not far frō the *Mosko*, they haue a ſmal fiſh which they call the freſh herring, of the faſhion, and ſomewhat of the taſte of a Sea-hearing. Their chiefe townes for

fiſh

fish are, *Yaruslaue, Bealozera, Nouogrod, Astracan,* and *Cazan:* which all yeeld a large custome to the Emperour euery yeere for their trades of fishing, which they practise in Sommer, but send it frozen in the Winter time into all partes of the Realme.

The chiefe Cities of Russia.

The 4. Chapter.

HE chiefe Cities of *Russia* are, *Mosko, Nouograd, Rostoue, Volodomer, Plesko, Smolensko, Iarusslaue, Perislaue, Nisnouograd, vologda, Ustiuck, Golmigroe, Cazan, Astracan, Cargapolia, Columna.*

The citie of *Mosko* is supposed to be of great antiquitie, though the first founder be vnknowen to the *Russe.* It seemeth to haue take the name from the riuer that runeth on the one side of the town. *Berosius* the *Chaldean* in his 5. book telleth that *Nimrod* whom (other prophane stories cal *Saturn*) set *Assyrius, Medus, Moscus,* & *Magog* into *Asia* to plant colonies *Moske.*

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Colonies there, and that *Moscus* planted both in *Asia* and *Europe*. Which may make some probability, that the city, or rather the riuer whereon it is built, tooke the denomination from this *Moscus*: the rather bicause of the climate or situation, which is in the very farthest part and list of *Europe*, bordering vpon *Asia*. The citie was much enlarged by one *Euan* or *Iohn*, sonne to *Daniel*, that first changed his title of Duke into King: though that honour continued not to his posterity: the rather because he was inuested into it by the Popes Legate, who at that time was *Innocentius* the fourth about the yeere 1246. which was very much misliked by the *Russe* people, being then a part of the Easterne or Greeke Church. Since that time the name of this citie hath growen more famous, and better knowen to the worlde: insomuch that not onely the prouince, but the whole countrey of *Russia* is tearmed by some by the name of *Moscouia* the Metropolite citie. The forme of this citie is in a manner round with three strong walles, circuling the one within the other, and streets lying betweene, whereof the inmost wall, and the buildings closed within it (lying safest as the heart within the bodie, fenced and watred with the riuer *Moskua*, that runneth close by it) is all accounted the Emperours castle. The number of

houses

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houses (as I haue heard) through the whole citie (being reckoned by the Emperour a little before it was fired by the *Chrim*) was 41500. in all. Since the *Tartar* besieged and fired the town (which was in the yeare 1571.) there lieth waste of it a great breadth of ground, which before was well set and planted with buildings, specially that part on the south side of *Moskua*, built not long before by *Basilius* the Emperour for his garrison of souldiours, to whom he gaue priuiledge to drinke Mead, & Beer at the drye or prohibited times, when other *Russes* may drinke nothing but water, and for that cause called this newe citie by the name of *Naloi*, that is, *skinck* or *powre in*. So that now the Citie of *Mosko* is not much bigger then the citie of London. The next in greatnes, and in a manner as large, is the citie *Nonograde*: where was committed (as the *Russe* saith) the memorable warre so much spoke of in stories of the *Scythian* seruants, that tooke armes against their maisters: which they report in this sort: vz. That the *Boiarens* or Gentlemen of *Nonograde* and the territorie about (which onely are souldiers after the discipline of those countries) had warre with the *Tartars*. Which being well perfourmed and ended by the, they returned homewards. Where they vnderstood by the way that their *Cholopey* *Nonograd.*

or

or bondslaues whome they left at home, had in their absence possessed their townes, lands, houses, wiues, and all. At which newes being somewhat amased, and yet disdayning the villanie of their seruants, they made the more speed home: and so not farre from *Nouograd* met them in warlike manner marching against them. Whereupon aduising what was best to bee done, they agreed all to set vpon them with no other shewe of weapon but with their horse whips (which as their manner is euery man rideth withall) to put them in remembrance of their seraile condition, thereby to terrifie them, & abate their courage. And so marching on & lashing altogither with their whips in their hands they gaue the onset. Which seemed so terrible in the eares of their villaines, and stroke such a sense into them of the smart of the whip which they had felt before, that they fled altogether like sheepe before the diuers. In memory of this victory the *Nouogradiās* euer since haue stāped their coine (which they cal a *dingoe Nouogrodskoy* currāt through al *Russia*) with the figure of a horseman shaking a whip a loft in his hand. These two cities exceed the rest in greatnes. For strength their chiefe townes are *Vobsko*, *Smolensko*, *Cazan* & *Astracan*, as liyng vpon the borders. But for situation *Iarusslaue* farre exceedeth the rest. *Iarusslaue.*

For

For besides the commodities that the soyle yeeldeth of pasture & corne, it lieth vpon the famous riuer *Volgha*, & looketh ouer it frō a high banke very faire & stately to behold: wherof the towne taketh the name. For *Iaruslaue* in that tongue signifieth as much as a faire or famous bāke. In this towne (as may be ghessed by the name) dwelt the *Russe* king *Vlademir* firnamed *Iaruslaue*, that married the daughter of *Harald* king of England, by mediation of *Sueno* the *Dane*, as is noted in the *Danish* storie about the yeare 1067.

The other townes haue nothing that is greatly memorable, saue many ruines within their walles. Which sheweth the decrease of the *Russe* people, vnder this gouernment. The streates of their cities and townes in steed of pauing, are planked with firre trees, plained and layed euen close the one to the other. Their houses are of wood without any lime or stone, built very close and warm with firre trees plained and piled one vpon an other. They are fastened together with dentes or notches at euery corner, and so clasped fast together. Betwixt the trees or timber they thrust in mosse (whereof they gather plentie in their woods) to keepe out the ayre. Euery house hath a paire of staiers that lead vp into the chambers out of the yarde or streat after the Scottish manner.

The manner of *Russe* buylding.

This

This building seemeth farre better for their countrie, then that of stone and bricke: as being colder and more dampish then their woodden houses, specially of firre, that is a dry and warme wood. Whereof the prouidence of God hath giuen them such store, as that you may build a faire house for twentie or thirtie rubbels or little more, where wood is most scant. The greatest inconuenience of their woodden building is the aptnes for firing, which happeneth very oft and in very fearful sort, by reason of the drinesse and fatnesse of the firre, that being once fired, burneth like a torch, and is hardly quenched till all be burnt vp.

Of the house or stocke of the Russe Emperours.

The 5. Chapter.

THe syrname of the imperiall house of *Russia*, is called *Beala*. It tooke the originall (as is supposed) from the Kinges of *Hungarie*. Which may seeme the more probable for that the *Hungarian* Kings many yeares agoe haue borne that name: as appeareth by *Bonfinius* and

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and other stories written of that countrie. For about the yeare 1059 mention is made of one *Beala* that succeeded his brother *Andreas*, who reduced the *Hungarians* to the Christian faith from whence they were fallen by atheisme and Turkish perswasion before. The second of that name was called *Beala the blinde*, after whom succeeded diuers of the same name.

That their auncestrie came not of the *Russe* nation, *Iuan vasilowich* father to this Emperour would many times boast, disdaining (as should seeme) to haue his progenie deriued from the *Russe* bloud. As namely to an English man his goldsmith, that had receiued bullion of him to make certain plate: whom the Emperour commaunded to looke well to his waight. For my *Russes* (sayd he) are theeues all. Whereat the workeman looking vpon the Emperour, began to smile. The Emperour being of quicke conceipt, charged him to tell him what he smiled at. If your Maiestie will pardon me (quoth the goldsmith) I will tell you. Your highnesse said that the *Russes* were all theeues, and forgot in the meane while that your selfe was a *Russe*. I thought so (quoth the Emperour) but thou art deceiued. For I am no *Russe*, my auncestors were *Germanes* (for so they account of the *Hungarians* to be part of the *Germane* natiō

The house *Beala* not naturall *Russe*.

though

though in deed they come of the *Hunnes*. That inuaded thoſe countries and reſted in thoſe parts of *Pannonia*, now called *Hungary*.

How they aſpired to the Dukedome of *Volodemer* (which was their firſt degree, and ingrafting into *Ruſsia*) and whether it were by cõqueſt, or by marriage, or by what other meanes, I could not learne any certentie among them. That from theſe beginnings of a ſmall Dukedome (that bare notwithſtanding an abſolute gouernment with it, as at that time did alſo the other Shires or Prouinces of *Ruſsia*) this houſe of *Beala* ſpred it ſelfe foorth, and aſpired by degrees to the monarchie of the whole countrie, is a thing well knowen, and of very late memorie. The chiefe of that houſe that aduaunced the ſtocke, and enlarged their dominions, were the three laſt that raigned before this Emperour, to wit, *Iuan Baſileus*, & *Iuan* father to the other that raigneth at this time. Wherof the firſt that tooke vnto him the name and title of Emperour, was *Baſileus* father to *Iuan*, & grandfather to this man. For before that time they were contented to be called great Dukes of *Moſko*. What hath bene done by either of theſe three, and how much they haue added to their firſt eſtate by conqueſt or otherwiſe, may bee ſeene in the chapter of their colonies, or purchaſes perforce. For the

The aduancement of the houſe of *Beala*.

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the cõtinuance of the race, this house of *Beale* at this present is in like case, as are many of the greatest houses of Christendome vz. the whole stocke and race concluded in one, two or some fewe of the bloud. For besides the Emperour that now is, who hath no childe (neither is like euer to haue for ought that may be coniectured by the constitution of his body, and the barennesse of his wife after so many yeares marriage) there is but one more vz. a child of sixe or seuen yeares old, in whom resteth all the hope of the successiõn, and the posteritie of that house. As for the other brother that was eldest of the three, and of the best towardnesse, he died of a blowe giuen him by his father vpon the head in his furie with his walking staffe, or (as some say) of a thrust with the prong of it driuen deepe into his head. That he meant him no such mortall harme when hee gaue him the blow, may appeare by his mourning and passion after his sonnes death, which neuer left him till it brought him to the graue. Wherein may be marked the iustice of God, that punished his delight in shedding of bloud with this murder of his sonne by his owne hand, and so ended his dayes and tyrannie together, with the murdering of himselfe by extreame griefe, for thus his vnhappie and vnnaturall fact,

The

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The Emperours yonger brother of ſixe or ſeuen years old (as was ſaid before) is kept in a remote place from the *Moskø*, vnder the tuition of his mother and hir kinred of the houſe of the *Nagaies*: yet not ſafe (as I haue heard) from attempts of making away by practiſe of ſome that aſpire to the ſucceſsion, if this Emperour die without any iſſue. The nurſe that taſted before him of certaine meat (as I haue heard) died preſently. That hee is naturall ſonne to *Ioan Vaſilowich*, the *Ruſſe* people warrant it, by the Fathers qualitie that beginneth to appeare already in his tender yeares. He is delighted (they ſay) to ſee ſheepe and other cattel killed, and to looke on their throtes while they are bleeding (which commonly children are afraid to beholde) and to beate geeſe and hennes with a ſtaffe till he ſee them lie dead. Beſides theſe of the male kind, there is a widdow, that hath right in the ſucceſsion, ſiſter to the old Emperour, and aunt to this man, ſomtime wife to *Magnus* Duke of *Holſt*, brother to the king of *Denmarke*, by whom ſhee had one daughter. This woman ſince the death of hir husband hath bene allured again into *Ruſsia*, by ſome that loue the ſucceſsion better then hir ſelfe, which appeareth by the ſequele. For hir ſelfe with hir daughter ſo ſoone as they were returned into *Ruſsia* were thruſt into a Nunnerie,

rie, where his daughter died this last yeare while I was in the countrie, of no naturall disease as was supposed. The mother remaineth still in the Nunnrie, where (as I haue heard) shee bewayleth her selfe, and curseth the time when she returned into *Russia*, entised with the hope of marriage, and other fayre promises in the Emperours name: Thus it standeth with the imperiall stock of *Russia* of the house of *Rosla*, which is like to determine in those that now are, & to make a conversion of the *Russe* estate: If it be inco a consumption of some bigger temper, and milder constitution, it will be happy for the poore people that are now oppressed with intolerable seruitude.

Of the manner of crowning or inauguration of the Russe Emperours.

The 6. Chapter.

THe solemnities vsed at the *Russe* Emperours coronation, are on this manner. In the great Church of *Pretheste* (or our Lady) within the Emperours castle is erected a stage,

whereon standeth a seate that beareth vpon it the *Imperiall cappe* and robe of very riche stuffe: When the day of the Inauguration is come, there resorte thither, first the Patriarch with the Metropolitanes, Archbishops, Bishops, Abbots, and Priors, all richly clad in their Pontificalibus. Then enter the Deacons with the quier of singers. Who so soone as the Emperour setteth foote into the Church, beginne to sing: *Many yeares may liue noble Theodore Iustinach &c.* Whereunto the Patriarch and Metropolite with the best of the Clergie, answere with a certaine Hymne, in forme of a prayer, singing it all together with a great noyse. The hymne beyng ended, the Patriarch with the Emperour mount vp the stage, where standeth a seat ready for the Emperour. Whereupon the Patriarch willeth him to sit downe, and then placing himselfe by him vpon an other seate prouided for that purpose, boweth downe his head towardes the ground, and sayeth this prayer: *Oh Lord God King of Kinges, Lord of Lordes, which by thy prophet Samuel diddest choose thy seruant Dauid, and annoint him for King ouer thy people Israell, heare now our prayers, and looke from thy sanctuarie vpon this thy seruant Theodore, whome thou hast chosen and ordered for King ouer these thy holy Nations, annoint him with the oyle of gladnesse*

nesse, protect him by thy power, put upon his head a crowne of golde and pretious stones, giue him length of dayes, place him in the seate of Iustice, strengthen his arme, make subiect vnto him all the barbarous nations. Lette thy feare bee in his wholeheart, turne him from an euill faith, and from all errour, and sheme him the saluation of thy holy and vniuersall Church, that hee may iudge thy people with Iustice, and protect the children of the poore, and finally attayne euerlasting lyfe. This prayer hee speaketh with a lowe voyce, and then pronounceth a lowde: *All prayse and power to God the Father, the Sonne, and the holy Ghost.* The prayer beyng ended, hee commaundeth certaine Abbots to reach the imperiall roabe and cappe: whiche is done verie decently, and with great solemnitie, the Patriarch with all pronouncing alowde: *Peace be vnto all.* And so he beginneth an other praier to this effect: *Bowe your selues together with vs, and pray to him that reigneth ouer all. Preserue him (oh Lord) vnder thy holy protection, keepe him that hee may doo good and holy thinges, let Iustice shine foorth in his dayes, that wee may liue quietly without strife and malice.* This is pronounced somewhat softly by the Patriarch, whereto hee addeth againe alowd: *Thou art the King of the whole worlde, and the Sauiour of our soules, to thee the Father,*

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Sonne and Holy ghost, be all prayse for euer, and euer. Amen. Then putting on the roabe and the cappe, he blesseth the Emperour with the signe of the crosse: saying withall, *in the name of the Father, the Sonne, and the Holy ghost.* The like is done by the Metropolites, Archbishops, and Bishops: who all in their order come to the chaire, and one after an other blesse the Emperour with their two forefingers. Then is sayed by the Patriarch an other prayer, that beginneth: *O most holy virgin mother of God, &c.* After which a Deacon pronounceth with an high lowde voice: *Many yeares to Noble Theodore, good, honourable, beloued of God, great Duke of Volademer of Mosko, Emperour, and Monarch of all Rusia, &c.* Whereto the other Priestes and Deacons that stand somewhat farre of by the altar or table, answeare singing: *Many yeares, many yeares, to the noble Theodore.* The same note is taken vp by the Priestes and Deacons, that are placed at the right and left side of the Church, and then all together they chaunt and thunder out, singing: *Many yeares to the noble Theodore, good, honourable, beloued of God, great Duke of Volademer, Mosko, Emperour of all Rusia, &c.* These solemnities beyng ended, first commeth the Patriarch with the Metropolites, Archbishops, and Bishops, then the Nobi-

liue, and the whole companie in their order to doo homage to the Emperour, bending downe their heads and knocking them at his feete to the very ground.

The stile wherewith he is inuested at his Coronation, runneth after this manner.

THeodore Iuanouich, by the grace of God great Lord and Emperour of all Russia, great Duke of Volodemer, Moske, and Nouogrod, King of Cazan, King of Astracan, Lord of Pleske, and great duke of Smolensko, of Twere, Iughoria, Permia, Vadika, Bulgharia, and others, Lord and great duke of Nouogrod of the Low countrie, of Chernigo, Rezan, Polotskey, Rostoue, Iaroslauely, Bealozera, Esthland, Oudoria, Obdoria, and Condinsa, Commaunder of all Siberia, and of the Northpartes and Lord of many other Countries, &c.

This stile conueyneth to it all the Emperours Prouinces, and setteth forth his greatnesse. And therefore they haue a great delight and pride in it, forcing not onely their owne people but also straungers (that haue any matter to deliuer to the Emperour by speach or writing) to repeate the whole forme from the beginning to the end. Which breedeth much cauill, and some-

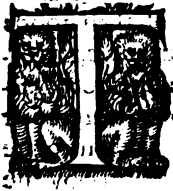
times quarrell betweene them and the Turkish and Poland Ambassadours: who refuse to call him Czar, that is Emperour, and to repeat the other parts of his long stile. Myselfe when I had audience of the Emperour, thought good to salute him onely with thus much viz. *Emperour of all Russia, great Duke of Volodemer, Moska and Nouogrod, King of Cazan, King of Astracan.* The rest I omitted of purpose, because I knew they gloried, to haue their stile appeare to bee of a larger volume then the Queenes of England. But this was taken in so ill part, that the Chauncellor (who then attended the Emperour, with the rest of the Nobilitie) with a low do chafing voice called still vpon mee to say out the rest. Whereto I answered, that the Emperours stile was very long, and could not so well be remembred by straungers, that I had repeated so much of it, as might shewe that I gaue honour to the rest &c.

But all would not serue till I commaunded my Interpreter to say it all out.

The

The State or forme of their Gouernment.

The 7. Chapter.



He manner of their gouernment is much after the Turkish fashion: which they seeme to imitate as neare as the coūtrie, and reach of their capacities in pollitique affayres will giue them leaue to doo.

The State and forme of their gouernment is plaine tyrannicall, all applying all to the behoofe of the Prince, and that after a most open and barbarous manner: as may appeare by the *Sophismata*, or secretes of their gouernment afterwards set downe, aswell for the keeping of the Nobilitie and Commons in an vnder proportion, & far vneuen ballance in their seuerall degrees, as also in their impositions and exactions, wherein they exceede all iust measure without any regard of Nobilitie or people: farther then it giueth the Nobilitie a kinde of iniust and vnmeasured libertie, to commaund and exact vpon the commons and baser sort of people in all partes of the realme where so euer they come, specially in the place where their

The *Russe* gouernment tyrannicall.

landes lye, or where they are appoynted by the Emperour to gouerne vnder him. Also to the Commons some small contentment, in that they passe ouer their landes by discent of inheritance to whither sonne they will: which commonly they doo after our *Gauillkinde*, and dispose of their goods by gifte or Testament without any controlment. Wherein notwithstanding both Nobilitie and Commons are but stoarers for the Prince, all running in the ende into the Emperours coffers: as may appeare by the practise of enriching his treasurie, and the manner of exactions set downe in the title of his cultomes, and reuenties.

Concerning the principall pointes and matters of State, wherein the Soueraintie consisteth (as the *making and annulling of publike Lawes, the making of Magistrates, power to make warre or league with any forraine State, to execute or to pardon life, with the right of appeale in all matters, both ciuill and criminall*) they doo so wholy and absolutely pertaine to the Emperour, and his Counsell vnder him, as that hee may be saide to be both the Soueraine commaunder, and the executioner of all these. For as touching any Lawe or publique order of the Realme, is is euer determined of before any publique assemblie or Parliament bee summoned.

Where

Where beſides his Councell, hee hath none other to conſult with him of ſuch matters as are concluded before hand, but onely a fewe Biſhops, Abbots, and Friers: to no other end then to make aduantage of the peoples ſuperſtitions, euen againſt themſelues, which thinke all to bee holy and iuſt, that paſſeth with conſent of their Biſhops and Cleargie men, whatſoeuer it be. For which purpoſe the Emperours are content to make much of the corrupt ſtate of the Church, as now it is among them, and to nouriſh the ſame by extraordinarie fauours, and immunities to the Biſhops ſeas, Abbeies and Frieries: as knowing ſuperſtition and falſe religion beſt to agree with a tyrannicall ſtate, and to be a ſpeciall meanes to vphold and mainteyne the ſame.

Secondly, as touching the publike offices and magiſtracies of the realme, there is none hereditarie, neither any ſo great nor ſo litle in that countrie, but the beſtowing of it is done immediatly by the Emperour himſelf. Inſomuch that the very Diacks or clearkes in euery head towne, are for the moſt part aſſigned by himſelfe. Notwithſtanding, the Emperour that now is (the better to entend his deuotions) referreth al ſuch matters perteyning to the State, wholly to the ordering of his wiues brother, the L. *Boris Federo-*

wich

with Godunoe.

Thirdly, the like is to be ſaid of the iuriſdiction concerning matters iudiciall, ſpecially ſuch as concerne life and death. Wherein there is none that hath anie authoritie or publike iuriſdiction that goeth by diſcent, or is held by charter, but all at the appoyntment and pleaſure of the Emperour, and the ſame practiſed by the iudges with ſuch awe and reſtraint, as that they dare not determine vpon anie ſpeciall matter, but muſt referre the ſame wholly vp to the *Moske* to the Emperours Counſell. To ſhewe his Soueraintie ouer the liues of his ſubiects, the late Emperour *Iuan Kaſſilowich* in his walkes or progreſſes, if hee had miſliked the face or perſon of any man who hee met by the way, or that looked vpon him, would command his head to be ſtrook off. Which was preſently done, and the head caſt before him.

Fourthly, for the ſoueraigne appeale, and giuing of pardons in criminall matters, to ſuch as are conuicted, it is wholly at the pleaſure and grace of the Emperour. Wherein alſo the Empreſſe that nowe is, being a woman of great clemencie, and withall delighting to deale in publike affaires of the Realme, (the rather to ſupply the defect of her husband) doeth behaue her ſelfe after an

abſolute

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absolute manner, giuing out pardon (specially on his byrth day and other solemne times) in her owne name, by open proclamation, without any mention at all of the Emperour. Some there haue beene of late of the auncient Nobilitie, that haue held diuers prouinces by right of inheritaunce, (with an absolute authoritie and iurisdiction ouer them, to order and determine all matters within their owne precinct without all appeale, or controlment of the Emperour. But this was all annulled and wrung cleane from them by *Ivan Vasilowich* father to this Emperour.

The manner of holding their Parliaments.

The 8. Chapter.

THeir highest Court of publike consultation for matter of State, is called the *Zabiry*, that is, the *Publike Assembly*. The States of Parliament.

The states & degrees of persons that are present at their Parliaments are these in order. 1. The Emperour himselfe. 2. Some of his Nobilitie about the number of twentie being all of his Councell. 3. Certain of the clergy men &c.

about

about the same number. As for Burghers or other to represent the cómunaltie, they haue no place there: the people being of no better account with them then as seruants or bond slaues that are to obey, not to make lawes, nor to knowe any thing of publike matters before they are concluded.

The order of the summons or assembling.

The Court of Parliament (called *Zabore*) is held in this manner. The Emperour causeth to be summoned such of his Nobilitie as himselfe thinketh meete, being (as was said) all of his Councell: together with the Patriarch, who calleth his Cleargie, to wit, the two Metropolites, the two Archbishops, with such Bishops, Abbots, and Friers as are of best account and reputation among thé. When they are all assembled at the Emperours court, the day is intimated when the session shal begin. Which commonly is vpon some friday, for the religion of that day.

When the day is come, the cleargie men assemble before at the time & place appointed, which is called the *Stolie*. And when the Emperour commeth attended by his Nobilitie, they arise all, and meete him in an out roome, following their Patriarch, who blesseth the Emperor with his two forefingers, laying them on his forehead, and the sides of his face, and then kisseth him on the right side of his brest. So they passe on into their Parlia-

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Parliament house, where they sit in this order. The Emperor is enthronized on the one side of the chamber. In the next place not far from him at a smal square table (that giueth roome to twelue persons or thereabouts) sitteth the Patriarche with the Metropolites and Bishops, and certeine of the principall Nobilitie of the Emperours Councel, together with two Diacks or Secretaries (called *Dumnoy dyakey*) that enact that which passeth. The rest place themselues on benches round about the roome, euery man in his ranck after his degree. Then is there propounded by one of the Secretaries (who representeth the speaker) the cause of their assemblie, and the principall matters that they are to consider of. For to propound bils what euery man thinketh good for the publike benefite (as the maner is in England) the *Russe* Parliament alloweth no such custome, nor libertie to subiects.

Their discourse at Parliament.

The poynts being opened, the Patriarch with his Cleargie men haue the prerogatiue to be first asked their vote, or opinion, what they thinke of the poyntes propounded by the Secretarie. Whereto they answere in order according to their degrees, but al in one forme without any discourse: as hauing learned their lesson before, that serueth their turnes at all Parliaments alike, whatsoeuer is propoun-

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propounded. Commonly it is to this effect. *That the Emperour and his Councell are of great wisedome, and experience, touching the policies and publike affaires of the Realme, and farre better able to iudge what is profitable for the commonwealth, then they are, which attend vpon the seruice of God onlie, and matters of religion. And therefore it may please them to proceede. That insteede of their aduise, they will aide them with their prayers, as their duelies and vocations doe require, &c.* To this or like effect hauing made their answeres euery man in his course, vp standeth some Abbot or Frier more bold then the rest (yet appointed before hand as a matter of forme) and desireth the Emperour it would please his Maiestie, to commaund to be deliuered vnto them what his Maiesties owne iudgement and determinate pleasure is, as touching those matters propounded by his *Deiake*.

Whereto is replied by the saide Secretarie in the Emperours name. *That his Highnesse with those of his noble Councell, vpon good and sound aduise haue found the matters proposed to be verie good and necessarie for the commonwealth of his Realme. Notwithstanding, forasmuch as they as religious men, & know what is right, his Maestie requireth their godlie opinions, yea and their censures too, for the approuing or correcting of the saide propositions. And*

therefore

therefore desireth them againe to speake their mindes freely. And if they shal like to giue their consents, that then the matters may passe to a full conclusion.

Hereunto when the Cleargie men haue giuen their consents (which they vse to do without any great pausing) they take their leaues with blessing of the Emperour: who bringeth the Patriarch on his way so farre as the next roome, and so returneth to his seat, till all be made readie for his returne homewards. The actes that thus are passed by the *Zubore* or Parliament, the *Deiakeis* or Secretaries draw into a forme of proclamation, which they send abroad into euery Prouince, and head towne of the Realme, to be published there by the Dukes and *Dikeis*, or Secretaries of those places. The session of Parliament being fully ended, the Emperour inuiteth the Cleargie men to a solemne dinner. And so they depart euery man to his home.

Of

Of the Nobilitie.

Of the Nobilitie, and by what meanes it is kept in an vnder proportion agreeable to to that State.

The 9. Chapter.

The *Vdelney Knazey* chiefe of the Nobilitie.

THe degrees of persons or estates of *Russia*, besides the soueraigne State or Emperour himselfe) are these in their order. 1. The *Nobilitie* which is of foure sortes. Whereof the chiefe for birth, authoritie, and reuenue are called the *Vdelney Knazey*; that is, the exempt or priuiledged Dukes. These held sometime a seuerall iurisdiction, and absolute authoritie within their precincts, much like vnto the States or Nobles of *Germany*. But afterwards (reseruing their rights vpon composition) they yeelded themselues to this house of *Beala*, when it began to waxe mightie, and to enlarge it self by ouermatching their neighbours. Onely they were bound to serue the Emperour in his warres with a certain number of horse. But the late Emperour *Iuan Vasilowich* father to this prince, being a man of high spirit, and subtill in his kind, meaning to reduce his gouernmēt into a more strickt forme,

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forme beganne by degrees to clip of their greatnes, & to bring it downe to a leſſer proportion: till in the end he made them not onely his vaſſals, but his *Kolophey*, that is, his very villains or bõdſlaues. For ſo they terme and write themſelues in anie publike inſtrument or priuate petition which they make to the Emperour. So that now they holde their authorities, landes, liues and all at the Emperours pleaſure, as the reſt doe.

The meanes and practiſe whereby hee wrought this to effect againſt thoſe, & other of the Nobility (ſo well as I could note out of the report of his doings) were theſe, and ſuch like. Firſt, he caſt priuate emulations among them about preroragatiue of their titles, and dignities. Wherein hee vſed to ſet on the inferiours, to preferre or equall themſelues to thoſe that were accounted to bee of the nobler houſes. Where he made his aduanntage of their malice and contentions, the one againſt the other, by receiuing deuiſed matter, and accuſations of ſecrete practiſe and conſpiracies to be intended againſt his perſon, and ſtate. And ſo having ſingled out the greateſt of them, and cut them off with the good liking of the reſt, hee fell at laſt to open practiſe, by forcing of the other to yeeld their right

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vnto him.

The factiō of *Oppreſſini* & *Zempskey* deuiſed by the Emperour.

2 Hee deuided his ſubiectes into two partes or factions by a general ſchiſme. The one part hee called the *Oppreſſini* or *Selectmen*. Theſe were ſuch of the Nobilitie and Gentrie as he tooke to his owne part, to protect and mainteyne them as his faithful ſubiects. The other hee called *Zemskey*, or the *Commons*. *The Zemskey* conteyned the baſe and vulgar ſort, with ſuch Noblemen and Gentlemen as he meant to cut off, as ſuſpected to miſlike his gouernment, and to haue a meaning to practiſe againſt him. Wherein he prouided that the *Oppreſſini* for number and qualitie of valure, money, armour, &c: farre exceeded the other of the *Zempskey* ſide, whom he put (as it were) from vnder his protection: ſo that if any of them were ſpoiled or killed by thoſe of the *Oppreſſini* (which hee accounted of his owne part) there was no amendes to bee ſought for by way of publike iuſtice, or by complaint to the Emperour.

The whole number of both partes was orderly regiſtred and kept in a booke: ſo that euery man knewe who was a *Zempskey* man, and who of the *Oppreſſini*. And this libertie of the one part to ſpoyle and kill the other without anie helpe of Magiſtrate, or lawe (that continued ſeuen yeeres) enriched

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that side, and the Emperours treasurie and wrought that withall which hee intended by this practise, viz. to take out of the way such of the Nobilitie, as himselfe misliked: whereof were slayne within one weeke to the number of three hundred within the citie of *Mosko*. This tyrannicall practise of making a generall Schisme, and publike diuision among the subiects of his whole Realme, proceeded (as should seeme) from an extreame doubt, and desperate feare, which hee had conceiued of most of his Nobilitie, and Gentlemen of his Realme, in his warres with the *Polonian* and *Chrim Tartar*. What time hee grewe into a vehement suspition (conceiued of the ill successe of his affayres) that they practised treason with the *Polonian* and *Chrim*. Whereupon he executed some, and deuised this way to be ridde of the rest.

And this wicked pollicy & tyrannous practise (though now it be ceassed) hath so troubled that countrey, and filled it so full of grudge & mortall hatred euer since, that it wil not be quenched (as it seemeth now) till it burne againe into a ciuill flame.

3 Hauing thus pulled them and seased all their inheritaunce, landes, priuiledges, &c. saue some verie small part which he left to their name, hee gaue them other

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landes of the tenour of *Pomestnoy* (as they call it) that are holde at the Emperours pleasure, lying farre of in an other countrey, and so remoued them into other of his Prouinces, where they might haue neyther fauour, nor authoritie, not being natiue nor well knowen there. So that now these of the chiefe Nobilitie (called *Udelney Knazey*) are equalled with the rest: saue that in the opinion and fauour of the people they are of more account, and keepe stil the prerogatiue of their place in al their publike meetings.

Their practise to keepe downe these houses from rising againe and recouering their dignities, are these, and such like. First, many of their heires are kept vnmaried perforce, that the stocke may die with thē. Some are sent into *Siberia*, *Cazan* and *Astracan*, vnder pretence of seruice, and there either made away, or elfe fast clapped vp. Some are put into Abbeyes, and shire themselues Friers by pretence of a vowe to be made voluntary, and of their owne accord, but indeede forced vnto it by feare vpon some pretensed crime obiected against them. Where they are so garded by some of special trust, and the Couent it selfe (vpon whose head it standeth that they make no escape) as that they haue no hope but to ende their liues there.

Of

Of this kinde there are manie of verie great Nobilitie. These and such like wayes begunne by the Emperour *Ivan Vasilowich* are still practised by the *Godonoes*, who beyng aduaunced by the mariage of the Empresse their kinswoman, rule both the Emperour, and his Realme, (specially *Borris Feodorowich Godonoe*, brother to the Empresse) and endeuour by all meanes to cut of, or keepe downe all of the best and auncientest Nobilitie. Whereof diuers alreadie they haue taken away, whom they thought likeliest to make head against them and to hinder their purpose, as *Knez Andreas Gurskin Bulgakone*, a man of great byrth and authoritie in the Countrey. The like they haue done with *Peeter Gollawi* (whom they put into a dungeon whete he ended his life) with *Knez Vasilie Wrywich Gollowhen*, with *Andrieu Ivanowich Suskoy* accounted among them for a man of a great wisedome. So this last yeere was killed in a Monasterie, (whither they had thrust him) on *Knez Ivan Petrowich Suskoy* a man of great valure, and seruice in that Countrey: who about fiue or sixe yeeres since, bare out the siege of the Citie *Vobsko* made by *Stepan Batore* King of *Polonia*, with a 100000. men, and repulsed him verie valiantly, with great honour to himselfe, and his countrey,

and disgrace to the *Polonian*. Also *Mitheca Romanowich* vnckle to the Emperour by the mothers side, was supposed to haue dyed of poyson, or some like practise.

Names of the greatest houses of the *Russe* Nobilitie.

The names of these families of greatest Nobility are these in their order. The first is of *Knez Volodemer*, which resteth at this time in one daughter a widow, and without children (mentioned before) sometime wife to *Hartock Magnus* brother to the king of *Denmark*, now closed within a nunery. The 2. *knez Metheluskey* thrust into a Friery, and his only sonne kept frō mariage, to decay the house. The 3. *Glinskoy*. But one left of his house, & he without children saue one daughter. The 4. *Suskoy*, whereof there are 4. brethren young men, & vnmaried al. The 5. *Hubetskoy*. Of this house are 4. liuing. The 6. *Bulgaloy* now called *Galetskoy* house, whereof are fiue liuing, bas youths al. The 7. *Vorallinskoy*. Two left of that stock. The 8. *Odgoskey*. Two. The 9. *Tellotskoy*. One. The 10. *Taytone*, three. These are the names of the chiefe families called *Odelnoy Knazeys*, that in effect haue lost all now, saue the very name it selfe, and fauour of the people, which is like one day to restore them a-gaine, if any be left.

The 2. degree of Nobilitie.

The 2. degree of Nobility is of the *Boiarens*. These are such as the Emperour honoureth (besides their nobility) with the title of counsellers.

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sellers. The reuenue of these 2. sorts of their Nobles that riseth out of their lands assigned the by the Emperour, & held at his pleasure (for of their owne inheritaunce there is little left them, as was said before) is about a thousand marks a yeere: besides pension which they receiue of the Emperour for their seruice in his warres, to the summe of 700. rubbels a yeere, and none aboue that summe.

But in this number the lorde *Borris Federowich Godenoe* is not to be reckoned, that is like a *Transcendent*, and in no such predicament with the rest, being the Emperors brother in law, his protectour for direction, for commaund and authority Emperour of *Russia*. His yerely reuenue in land & pension, amounteth to the summe of 9700. rubbels and more, as appeareth by the particulars. He hath of inheritance (which himselfe hath augmented in *Vasnia Dorogobose* sixe thousand rubbels a yeere. For his office of *Conusick*, or Master of the Horse 12000. rubbels, or markes, raised out of the *Conuslue Sloboday*, or the liberties pertayning to that Office, which are certeyne Landes and Townes neere about the *Mosko*. Besides, all the meddowe and pasture grounde on both sides the banke of the riuer *Mosko*, thirtie verst vp the streame, and fourtie verst downwards. For his pension of the Empe-

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rour (beſides the other for his office) 15000. rubbels. Out of the Prouince or Shire of *Vagha*, there is giuen him for a peculiar exempted out of the *Chetfird* of *Poſolskoy* 32000. rubbels, beſides a rent of furres. Out of *Rezan* and *Seuer*, (an other peculiar) 30000. rubbels. Out of *Oſfer* and *Turiock* an other exempt place 8000. rubbels. For rent of Bathſtoaues and Bathing houſes without the walles of *Moske* 1500. rubbels. Beſides his pomeſt, or lands which hee holdeth at the Emperours pleaſure, which farre exceedeth the proportion of land allotted to the reſt of the Nobility.

One other there is of the houſe of *Glinskoy* that diſpendeth in land and penſion about 40000. rubbels yeerely. Which hee is ſuffered to enioy becauſe hee hath married *Borris* his wiues ſiſter, being himſelfe verie ſimple, and almoſt a naturall. The ordering of him & his landes are committed to *Borris*.

The 3. ſort of Nobilitie.

In the third rank are the *Voyauodey* or ſuch Nobles as are, or haue bin generals in the Emperours warres. Which deliuer the honour of their title to their poſterities alſo: who take their place aboue the other Dukes and Nobles that are not of the two former ſorts, vz. of the *Vdelnoy knazey*, nor of the *Bozarens*.

Theſe three degrees of their Nobilitie (to wit)

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wit) the *Vdelney knazey*, the *Boiarens*, and the *Voianodey* haue the addition of *vich*, put vnto their firname as *Borris Federowich*, &c: which is a note of honour that the reſt may not vſurpe. And in caſe it be not added in the naming of them, they may ſue the *Beſtchest* or penaltie of diſhonour vpon them, that otherwiſe ſhall terme them.

The fourth and loweſt degree of Nobilitie with them, is of ſuch as beare the name of *Knazey* or Dukes, but come of the yonger brothers of thoſe chiefe houſes, through many diſcents, and haue no inheritance of their owne, ſaue the bare name or title of Duke onely. For their order is to deliuer their names and titles of their dignities ouer to all their children alike, what ſoeuer elſe they leaue them. So that the ſonnes of a *Voianodey* or Generall in the field, are called *Voianodey* though they neuer ſaw the field, and the ſons of a *Knez* or Duke are called *Knazey*, though they haue not one groat of inheritance or liuelyhood to mainteine themſelues withall. Of this ſort there are ſo many that the plentie maketh them cheap: ſo that you ſhall ſee Dukes glad to ſerue a meane man for fiue or ſix rubbels or marks a yeare, & yet they will ſtand highly vpon their *Beſtchest* or reputation of their Honours. And theſe are their ſeuerall degrees of Nobilitie.

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The second degree of persons.

The second degree of persons is of their *Sina Boiarskey*, or the sonnes of Gentlemen: which all are preferred, & hold that name by their seruice in the Emperours warres, being souldiers by their very sticke and birth. To which order are referred their Dyacks or Secretaries, that serue the Emperour in euery head towne, being ioyned in Commission with the Dukes of that place.

The third degree.

The last are their Commons, whom they call *Mouficks*. In which number they reckon their Marchants, & their common artificers. The very lowest and basest sort of this kind (which are held in no degree) are their countrie people whom they call *Christianeis*. Of the *Sina boiarskey* (which are all souldiers) we are to see in the description of their forces, & military prouisions. Concerning their *Mouficks*, what their condition & behauiour is, in the title or chapter *Of the common people*.

Of the gouernment of their Prouinces and Shires.

The 10. Chapter.

THe whole countrie of *Russia* (as was said before) is diuided into foure parts, which they call *Chetfirds*, or *Tetrarchies*. Euery *Chetfird* consei-

eth vnto them, & is annexed to all other office, whereof it takes the name. The first *Chetfird* or *Tetrarchie* beareth the name of *Rososky Chetfird*, or the *Iurisdiction of the office of Ambassages*, and at this time is vnder the chiefe Secretarie and officer of the Ambassages called *Andreas Shalcalous*. The standing fee or stipend that he receiueth yearely of the Emperour for this seruice, is 100. rubbels or marks. The foure *Chetfirds*.

The second is called the *Roseradney Chetfird*, because it is proper to the *Roserade* or high Constable: at this time it perteineth by vertue of office to *Basilie Shalcalous*, brother to the Chancellor, but it is executed by one *Kupor Abrasimus*. His pension is an hundred rubbels yearely.

The third is the *Chetfird* of *Pomestney*, as pertaining to that office. This keepeth a Register of all lands giuen by the Emperour for seruice to his Noblemē, Gentlemē, & others, giueth out & taketh in all assurances for thē. The officer at this time is called *Etwar Vesliasine*. His stipend is 500. rubbels a yeare.

The fourth is called *Cassanskoy dworets*, and being appropriat to the office that hath the iurisdiction of the kingdomes of *Cazan* and *Astracan*, with the other townes lying vpon the *Volgha*, now ordered by one *Druzhine Pentelerone*, a man of very speciall account among

among them, for his wisdome, and promptnes in matters of pollicie. His pension is 150. rubbels a yeare.

From these *Chetfirds* or *Tetarchies* is exempted the Emperors inheritance or *Vochin* (as they call it, for that it pertained from ancient time to the house of *Beule*, which is the firname of the imperiall bloud. This fil-deth of 36. townes with their bounds or territories. Besides diuers peculiar iurisdictions, which are likewise deducted out of those *Chetfirds*, as the Shire of *Ungbo* (belonging to the Lord *Borrise Fedanouich Godenoe*) and such like.

These are the chiefe gouernours or officers of the Prouinces, not resident at their charge abroad, but attending the Emperour whether soeuer he goeth, and carrying their offices about with them, which for the most part they hold at *Mosko*, at the Emperours chiefe seat.

The parts and practise of these foure offices, is to receiue all complaints and actions what soeuer, that are brought out of their seuerall *Chetfirds* and quarters, & to informe them to the Emperours counsell. Likewise to send direction again to those that are vnder them in their said Prouinces, for all matters giuen in charge by the Emperour and his Counsell, to be done or put in execution within

within their precincts.

For the ordering of euery particular Prouince of these foure *Chetfirds*, there is appointed one of these Dukes, which were reckoned before in the loweſt degree of their Nobilitie, which are reſident in the head townes of the ſaid Prouinces. Whereof euery one hath ioyned with him in Commiſſion a Dyack or Secretarie to aſsiſt him or rather to direct him. For in the executing of their commiſsion, the Dyack doth all.

The parts of their Commiſsion are these in effect. Firſt to heare and determine in all ciuil matters within their precinct To which purpoſe they haue vnder them certeine officers, as *Gubnoy Starets* or Coroners, who beſides the triall of ſelfe murders, are to attach fellons: and the *Soudie* or vnder Iuſtices, who themſelues alſo may heare and determine in all matters of the ſame nature, among the countrie people of their owne wardes or bayliwicks: but ſo that in caſe either partie diſſent, they may appeale, and goe farther to the Duke and Dyack that reſide within the head towne. From whom alſo they may remoue the matter to the higher court at *Moſko* of the Emperours Counſell, where lie all appeales. They haue vnder them alſo *Sotſkoy Starets*, that is Aldermen, or Baliues of the hundreds. The Commiſsion of the Dukes or Preſidents of Shires.

Secondly

Secondly in all criminall matters, as theft, murder, treason, &c. they haue authoritie to apprehend, to examine and to empriſon the malefactor, and ſo hauing receiued perfect euidence & information of the cauſe, they are to ſend it ready drawen and orderly digeſted vp to the *Moſko*, to the officer of the *Chetfird* whereunto that Prouince is annexed: by whom it is referred and propounded to the Emperours Counſell. But to determine in any matter criminall, or to doo execution vpon the partie offending, is more then their commiſsion will allow them to doo.

Thirdly, if there be any publike ſeruice to be done within that Prouince, (as the publiſhing of any Law, or common order, by way of proclamation, collecting of taxes and impoſitions for the Emperour, moiſtering of Souldiers, and ſending them forth at the day and to the place aſsigned by the Emperour or his Counſell) all theſe and ſuch like perteyne to their charge.

Theſe Dukes & Dyacks are appointed to their place by the Emperour himſelfe, & are chaunged ordinarily at euery yeares end, except vpō ſome ſpecial liking or ſuit, the time be proroged for a yeare or two more. They are men of themſelues of no credite, nor fauour with the people, where they gouerne, being neither borne, nor brought vp among them,

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them, nor yet hauing inheritance of their owne there, or els where. Onely of the Emperour they haue for that seruice an 100. markes a yeare, he that hath most, some fiftie, some but thirtie. Which maketh them more suspected & odious to the people, because being so bare, and comming fresh and hungrie vpon them lightly euery yeare, they rack & spoile them without all regard of iustice, or conscience. Which is easily tollerated by the chiefe officers of the *Chetsirds*, to the end they may rob them againe, & haue a better bootie when they call them to account: which cómonly they doo at the end of their seruice, making an aduãtage of their iniustice & oppresion ouer the poore people. There are few of them but they come to the *Pudkey* or whip when their time is ended, which themselues for the most parte doo make account of. And therefore they furnish themselues with all the spoile they can for the time of their gouernment, that they may haue for both turnes, aswel for the Emperour, and Lord of the *Chetsird*, as to reserue some good part for themselues.

They that are appointed to gouerne abroad, are men of this qualitie: saue that in the foure border townes that are of greatest importance, are set men of more speciall valure and trust two in euery towne. Wher-

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of one is euer of the Emperours priuie counsell. These foure border townes are *Smolensko*, *Vobsko*, *Nouogrod*, & *Cazan*, whereof three lie towards the *Polonian* & *Sweden*, one bordereth far of vpon the *Chrim Tartar*. These haue larger cõmission then the other Dukes of the Prouinces that I spake of before, and may doo execution in criminall matters. Which is thought behoofull for the Commonwelth: for incident occasions that may happen vpon the borders, that are far of, & may not stay for direction, about euery occurrent and particular matter from the Emperour and his Counsell. They are chaunged euery yeare (except as before) and haue for their stipend 700. rubbels a yeare hee that hath most: some haue but 400. Many of these places that are of greatest importance, & almost the whole countrie is managed at this time, by the *Godonoes* and their clients.

The citie of *Mosko* (that is the Emperours seat) is gouerned altogether by the Emperours Counsell. All matters there both ciuill and criminall, are heard and determined in the seuerall courtes, held by some of the said Counsell, that reside there all the yeare long.

The Gouernment of *Mosko*.

Onely for their ordinary matters (as buildings, reparations, keeping of their streates decent and cleane, collections, leuying of taxes, impositions and such like) are appointaries,

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ted two Gentlemen, & two Dyacks or Secretaries, who hold a court together for the ordering of such matters. This is called the *Zempskey* house. If any townes man suspect his seruant of theft or like matter, hither he may bring him to haue him examined vpon the *Pudkey*, or other torture. Besides these two Gentlemen, and Secretaries that order the whole Citie, there are *Staruſts* or Aldermen for euerie seuerall companie. The Alderman hath his *Sotskey* or Constable, and the Constable hath certeine *Decetskeis* or Decurions vnder him, which haue the ouersight of ten houshólds a peece, whereby euerie disorder is sooner spide, and the common seruice hath the quicker dispach. The whole number of Citizens poore and rich are reduced into companies. The chiefe officers (as the Dyacks and Gentlemen) are appointed by the Emperour himselfe, the *Staruſt* by the Gentlemen and Dyacks, the *Sotskey* by the *Staruſt* or Alderman, and the *Decetskoies* by the Constables.

This manner of gouernment of their Prouinces and townes, if it were aswell set for the giuing of iustice indifferently to al sorts, as it is to preuent innouations, by keeping of the Nobilitie within order, and the commons in subiection, it might seeme in that kinde to bee no bad, nor vnpollitique way,

for the conteyning of so large a Commonwealth, of that breadth and length as is the kingdome of *Russia*. But the oppression and slauerie is so open, and so great, that a man would maruell how the Nobilitie and people shoulde suffer themselues to bee brought vnder it, while they had any means to auoid and repulse it: or being so strengthned as it is at this present, how the Emperours themselues can be content to practise the same, with so open iniustice and oppression of their subiects, being themselues of a Christian profession.

An harde matter to alter the State of *Russia*.

By this it appeareth how harde a matter it were to alter the state of the *Russe* gouernment, as now it standeth. First, because they haue none of the Nobilitie able to make head. As for the Lords of the foure *Chetfirds* or *Tetrarchies* they are men of no Nobilitie, but Dyacks aduanced by the Emperour, depending on his fauour, and attending onely about his owne person. And for the Dukes that are appointed to gouern vnder them, they are but men of a titular dignitie (as was saied before) of no power, authoritie, nor credit, saue that which they haue out of the office, for the time they enioy it. Which doth purchase the no fauour, but rather hatred of the people, for asmuch as they see that they are set ouer the, not so much for

any

any care to doo them right and iuſtice as to keepe them vnder in a miſerable ſubiection, and to take the fleece from them, not once in the yeare (as the owner from his ſheepe) but to poule and clip them all the yeare long. Beſides the authority & rule which they beare, is rent and diuided into many ſmall pieces, being diuers of them in euery great Shire, limited beſides with a very ſhort time: which giueth them no ſcope to make any ſtrength, nor to contriue ſuch an enterpriſe, if happily they intended any matter of innouation. As for the common people (as may better appeare in the deſcription of their ſtate & qualitie afterwardes ſet downe) beſides their want of armour & practiſe of warre (which they are kept from of purpoſe) they are robbed continually both of their harts & mony, (beſides other means) ſomtimes by pretence of ſome ſeruice to be done for the common defence, ſometimes without any ſhewe at all of any neceſsitie of Common-wealth or Prince. So that there is no meanes either for Nobilitie or people to attempt any innouation, ſo long as the militarie forces of the Emperour (which are the number of 8000 at the leaſt in continuall pay) hold themſelues faſt and ſure vnto him, and to the preſent ſtate. Which needes they muſt doo beyng of the qualitie of Souldiours, and enioying

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withal that free libertie of wronging & spoiling of the commons at their pleasure, which is permitted them of purpose, to make them haue a liking of the present state. As for the agreement of the Souldiers and commons, it is a thing not to be feared, beyng of so opposite and contrarie practise much one to the other. This desperate state of things at home, maketh the people for the most part to wishe for some forreine inuasion, which they suppose to bee the onely meanes, to rid them of the heauy yoke of this tyrannous gouernment.

Of the Emperours Counsell.

The 11. Chapter.

THE Emperours of *Russia* giue the name of counsellour to diuers of their chiefe Nobilitie, rather for honors sake, then for any vse they make of the about their matters of state. These are called *Boiarens*, with-

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without any addition, and may bee called Counſellors at large. For they are ſeldome or neuer called to any publique conſultation. They which are of his ſpeciall and priuie Counſell indeed (whom hee vſeth daily and ordinarily for all publique matters perteining to the State) haue the addition of *Dumnoy*, and are named *Dumnoy boiaren*, or Lords of the Counſell, their office or ſitting *Boarſtua dumna*.

The nũber and names of the Coũſellours of State.

Their names at this preſent are theſe in their order. Firſt, *Knez Feoder Ioanowich Mſtiſlaskey*. 2. *Knez Iuan Michailowich Glinskoy*. 3. *Knez Vaſilie Iuanowich Suskoy Scopin*. (Theſe three are accounted to bee of greater birth then wiſedome taken in (as may ſeeme) for that ende, rather to furniſh the place with their honours and preſence, then with their aduiſe or counſell.) 4. *Knez Vaſilie Iuanowich Suskoy*, thought to bé more wiſe then the other of his name. 5. *Knez Feoder Michailowich*. 6. *Knez Micheta Romanowich Trowbetskoy*. 7. *Knez Timophey Romanowich Trowbetskoy*. 8. *Knez Andrew Gregoriwich Curakine*. 9. *Knez Demetrie Iuanowich Foreſtine*. 10. *Knez Feoder Iuanowich Foreſtine*. 11. *Bodan Iuanowich Sabaroue*. 12. *Knez Iuan Vaſilowich*. 13. *Knez Feoder Demetriwich Sheſtinoue*. 14. *Knez Feoder Michailowich Troyconione*. 15. *Iuan Buter-*

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lyney. 16. *Demetrie Iuanowich Godonoe.* 17. *Borrise Federowich Godonoe*, brother to the Empresse. 18. *Stephan Vasilowich Godonoe.* 19. *Gregorie Vasilowich Godonoe.* 20. *Iuan Vasilowich Godonoe.* 21. *Feoder Sheremitoue.* 22. *Andriew Petrowich Cleshenina.* 23. *Ignatie Petrowich Tatisloue.* 24. *Romain Michailowich Peua.* 25. *Demenshoy Iuanowich Cheremissen.* 26. *Romain Vasilowich Alferioue.* 27. *Andriew Shalcaloue.* 28. *Vasilie Shalcaloue.* 29. *Eleazar Wellusgin.* 30. *Drezheeh Penteleoue.* 31. *Zapon Abramoue.*

Foure Secretaries.

The foure last of these are called *Dumnoy deiakey* or Lord Secretaries. These are all of the Emperours priuie counsell though but fewe of them are called to any consultation, for that all matters are aduised and determined vpon by *Borris Federowich Godonoe* brother to the Empresse, with some fiue or sixe more whom it pleaseth him to call. If they come, they are rather to heare, then to giue counsel, & doo so demeane themselues. The matters occurrent which are of state done within the Realme, are infourmed them at their sittings by the Lordes of the foure *Chetfirds*, or *Tetrarchies*, Whereof mention is made in the Chapter concerning the *Gouernment of their Prouinces*. Who bring in all such letters as they receyue from the Dukes,

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Dukes, Dvacks, Captaines, and other officers of the Cities, and Castels perteyning to their seuerall quarter or *Chetfird*, with other aduertisements, and informe the Counsell of them.

The like is done by the chiefe officer of euery seuerall office of Record: who may come into the Counsell chamber, and informe them, as occasion incident to his office doth require. Besides matters of State, they consider of many priuate causes, informed by way of supplication in very great numbers. Whereof some they intertaine and determine, as the cause or meanes can procure fauour. Some they send to the offices whereto they perteyne by common course of Lawe. Their ordinarie dayes for their sitting, are mondaies, wensdaies, and fridayes. Their time of meeting is commonly seuen a clock in the morning. If there be any extraordinary occasion that requireth consultation on some other day, they haue warning by the Clarke of the counsell called *Dorofey Bushew*, who receiueth order from the *Roserid* or high Constable of the realme, to call them together at the time appointed.

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Of the Emperours customes and other Reuenues.

The 12. Chapter.

The offices of receipt.

FOR the receyuing of customes, and other rentes belonging to the Crowne, there are appoynted diuers vnder officers, which deliuer ouer the same into the head treasurie. The first is the office of *Dworetsona* or Steward of the houshold. The second is the office of the *Chetfirds*: which I comprehend vnder one, though it bee diuided into foure seuerall partes, as was sayd before. The third is called *Bulsha prechode*, or the great Income.

The Steward receiuer of the crowne lād rentes.

As touching the first, which is the office of the Steward, it receyueth all the rents of the Emperours inheritance, or Crowne lande, whiche they call *Vochin*. The *Vochin* or Crowne lande conteyneth in it 36. townes with the territories or hundreds belonging vnto them. Whereof the chiefe that yeeld the greatest rents are these: *Alexandrisca, Corelska, Otfer, Slobodey, Danielska, Moisalskoy, Chara, Sametska, Strararouse, Branſone,*

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Branſoue, &c. The inhabitants or tenants of theſe and the other townes, pay ſome rent money, ſome other rent dueties (called *Obrokey*) as certeine (*Chetfirds*, or meaſures of graine, wheate, rye, barley, oates, &c. or of other victuall, as Oxen, Sheepe, Swannes, Geeſe, Hares, Hennes, wild fowle, Fiſh, Hay, Wood, Honie, &c. Some are bound to ſowe for the Emperours prouiſion certaine Akers of ground, and to make the corne ready for his vſe: hauing for it an allowance of certaine akers of ground for their owne proper vſe.

This prouiſion for the houſhold, ſpecially of graine ſerued in by the Tenants, is a great deale more then is ſpent in his houſe, or in other allowance ſerued out in liuerie, or for the Emperours honour, called *Schalouaney*: for which vſe there is beſtowed very much both in graine, and other victuall. This ſurplus of prouiſion is ſold by the Steward to the beſt hand, and runneth into the Emperours treaſurie.

In the time of *Iuan Vaſilowich*, father to this Emperour (who kept a more Princely & bountiful houſe then the Emperour now doth) this ouerplus of graine, and other incomes into the Stewardes office, yeelded to his treaſurie not paſt 60. thouſand rubbels yeerely, but riſeth now by good husbanding

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of the Steward *Gregory Vasilowich Godonoe*, to 230. thousand rubbels a yere. And this by the meanes of the Empresse, and her kinred, specially (*Borris Fedorowich Godonoe*) that account it al their owne that runneth into the Emperors treasure. Much of this surplusage that riseth out of the rent prouision, is emploied to the paimēt of the wages of his housholde officers, which are very many attending at home, and purueying abroad.

The office of *Chesfird*.

The second office of receipt called the *Chetfirds*, (being deuided into foure seuerall partes, as before was sayde) hath foure head officers: which besides the ordering and gouernment of the shires conteyned within their seuerall *Chedfirds*, haue this also as a part of their office, to receiue the *Tagla* and *Podat* belonging to the Emperour, that riseth out of the foure *Chetfirds* or Quarters. The *Tagla* is a yeerely rent or imposition raysed vpon euery *Wite* or measure of graine, that groweth within the land, gathered by sworne men, and brought into the office. The *Wite* conteyneth sixtie *Chetfirds*. Euery *Chetfird* is three bushelles English, or little lesse. The *Podat* is an ordinarie rent of money imposed vpon euerie soake, or Hundred within the whole Realme.

Tagla and *Podat*.

This *Tagla* and *Podat* bring in yeerely to

to the Offices of the *Chetfirdes* a greate ſumme of money: as may appeare by the particulars heere ſet downe. The towne and Prouince of *Vobsko* pay yeerely for *Tagla* & *Podat* about 18000. rubbels. *Nouogrod* 35000. rubbels. *Torſhocke* & *Otfer* 8000. rubbels. *Razan* 30000. rubbels. *Morum* 12900. rubbels. *Colmigroe* and *Duyna* 8000. rubbels. *Vologda* 12000. rubbels. *Cazan* 18000 rubb. *Vſting* 30000. rubbels. *Roſtoue* 50000. The citie of *Mosko* 40000. rubbels. *Sibierskoy* 20000. rubbels. *Caſtrome* 12000. rubbels. The totall amounteth to 400000. rubbels, or marks a yeere, which is brought in yeerely the firſt day of September, that is reckoned by them the firſt day of the yeere.

The thirde (that is called the *Bulſha Prechod*, or great Income) receyueth all the cuſtomes that are gathered out of all the principall townes and Cities within the whole Realme. Beſides the fees and other dueties which riſe out of diuers ſmaller Offices, which are all brought into this office of *Bulſha Prechod*. The townes of moſte trade that doe yeelde greateſt cuſtome, are theſe heere ſette downe. *Mosko*, *Smolenska*, *Vobsko*, *Nouogrod Velica*, *Strararoufe*, *Torſhocke*, *Otfer*, *Yaruslaue*, *Caſtrome*, *Ueſna Nouogrod*, *Cazan*, *Vologda*. This cuſtome

The office of *Bulcha Preebod* or great income.

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custome out of the great townes is therefore more certaine, and easie to be reckoned, because it is set and rated precisely what they shal pay for the custome of the yeere. Which needes must bee paide into the saide office, though they receiue not so much. If it fal out to be more, it runneth al into the Emperours aduantage.

The Emperours custome.

The custome at *Mosko* for euerie yeere, is 12000. rubbels. The custome of *Smolensko*, 8000. *Vobsko* 12000. rubbels. *Nouogrod velica* 6000. rubbels. *Stararonse* by salt and other commodities 18000. rubbels. *Torshock* 800. rubbels. *Otfer* 700. rubbels. *Yarusslaue* 1200 rubbels. *Castrome* 1800. rubbels. *Nesna Nouogrod* 7000. rubbels. *Cazan* 11000. rubbels. *Vologda* 2000. rubbels. The custome of the rest that are townes of trade, is sometimes more, sometimes lesse, as their traffike, and dealings with commodities too and fro, falleth out for the yeere.

The whole receipt of the *Bulsha Prechod* or great income.

This may bee saide for certaine, that the three tables of receipts belonging to this office of *Bulsha Prechod*; when they receiue lest, account for thus much, vz. The first table 160000. rubbels. The second table 90000. rubbels. The third 70000. rubbels. So that there commeth into the office of *Bulsha Prechod*, at the least reckoning (as appeareth by their bookes of customs) out of these and other

ther townes, and maketh the ſumme of 340000. rubbles a yeere. Beſides this cuſtome out of the townes of trade, there is receiued by this office of *Bulſha Prechod*, the yeerely rent of the common Bathſtoaues, & Cabacks or drinking houſes, which pertein to the Emperour. Which (though it be vncertaine for the iuſt ſumme, yet becauſe it is certaine and an ordinary matter, that the *Ruſſe* wil bath himſelfe aſwel within as without) yeeldeth a large rent to the Emperours treaſurie.

There is beſides, a certeine mulct or penaltie that groweth to the Emperour out of euery iudgement, or ſentence that paſſeth in any of his courts of Record in all ciuill matters. This penaltie, or mulct is 20. *Dingoes* or pence vpon euery rubble or marke, and ſo ten in the hundred. Which is paide by the partie that is conuict by lawe. Hee hath beſides for euery name conteyned in the writs that paſſe out of theſe courts, fiue *Alteeni*. An *Alteen* is fiue pence ſterling, or there abouts. This is made good out of the office, whence the writ is taken foorth. Thence it goeth to the office that keepeth the leſſer ſeale, where it payeth as much more to the Emperours vſe. This riſeth commonly to 3000. rubbels a yeere, or thereabouts. Farther alſo out of the office of *Roiſhemia*, where all

Rents out of the iudicial offices.

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all fellonies are tried, is receiued for the Emperour the halfe part of fellons goodes the other halfe goeth the one part to the informer, the other to the officers.

All this is brought into the office of *Bulſha Prechod*, or great income. Beſides the ouerplus or remainder that is ſaued out of the land rents, allotted to diuers other offices: as namely to the office called *Roſerade*, which hath landes and rentes aſsigned vnto it to pay the yeerely ſalaries of the ſouldiers, or horſemen, that are kept ſtill in pay. Which in time of peace when they reſt at home not employed in anie ſeruice, is commonly cut off and payde them by halfes, ſometimes not the halfe: ſo that the remainder out of the *Roſerade* Office that is layde into the Emperours treaſurie, commeth for the moſt part euerie yeere to 250000. rubbels.

In like ſort (though not ſo much) is brought in the ſurplus out of the *Strellets koy* offices which hath proper lands for the payment of the *Strelſey* men or gunners, aſwell thoſe at *Moſko*, that are of the Emperors garde (12000. in ordinary) as on the borders, and other garriſon townes and caſtels. Likewiſe out of the office of *Prechaſe*, *Shiſtnoy Nemſhoy* which hath ſet allowance of landes to mainteine the forreyne mercenarie

rie souldiers, as *Poles, Sweadens, Doutches, Scots, &c.* So out of the office of *Pusharskoy*, (which hath lands and rents allowed for the prouision of munition, *great Ordinance, powder, Shot, Salpeeter, Brimstone, Ledde*, and such like) there is left somewhat at the yeres ende, that runneth into the treasurie. All these bring into the office of *Bulsha Prechod* that which remaineth in their hand at the yeeres end. Whence it is deliuered into the Emperours treasurie. So that the whole summe that groweth to this office of *Bulsha Prechod*, or the great income (as appeareth by the bookes of the said office) amounteth to 800000. rubbels a yeere, or thereabouts.

All these offices, to wit, the office of the Steward, the foure (*hetfirds*, and the *Bulsha Prechod* deliuer in their receiptes to the head treasurie, that lyeth within the Emperours house or castle at the *Mosko*. Where lye all his moneyes, iewels, crownes, sceptres, plate, and such like, the chests, hutches, and bagges beyng signed by the Emperours themselues with their owne seale. Though at this time the L. *Borris Federowich Godonoe* his seale and ouersight supplieth for the Emperor, as in al other things. The vnder officer at this time is one *Stepan Vasilowich Godonoe*, Cosin germane to the sayde *Borris*, who

The Emperours treasure house within his castle of *Mosko*.

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who hath two Clearkes allowed to serue vnder him in the office.

The summe of the Emperours rét money.

The sume that groweth to the Emperoures treasurie in money onely, for euerie yeere.

1 *Out of the Stewards office aboue the expense of his house* 23000. *rubbels.*

2 *Out of the foure Chetfirds for soake & head money* 400000 *rubbels.*

3 *Out of the* Bulsha Precod *Office, or great incoome, for custome and other rents.* 800000. *rubbels.*

Summe 1430000 rubbles cleere, besides all charges for his house, & ordinary saleries of his souldiers otherwise discharged.

But besides this reuenue that is paid all in money to the Emperours treasurie he receiueth yeerely in furres, and other dueties to a great value out of *Siberia*, *Pechora*, *Permia*, and other places, which are solde or bartred away for other forreine commodities to the *Turkish Persian*, *Armenian*, *Georgian* and *Bougharian* Marchants that trade within his coūtries, besides others of Christendome. What it maketh in the whole (though the value can not be set downe precisely, as being a thing casual as the commodity may be got) it may be

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be gessed by that which was gathered the last yeere out of *Seberia* for the Emperours custome, vz. 466. timber of Sables, fiue timber of Martrones, 180. blacke Foxes, besides other commodities.

To these may bee added their seazures, and confiscations vpon such as are in displeasure, which riseth to a great summe. Besides other their extraordinary impositions, and exactions done vpon their officers, Monasteries &c. not for any apparant necessity or vse of the Prince, or common wealth, but of will and custome: yet with some pretence of a *Scythian*, that is, grosse and barbarous pollicie (as may appeare) by these fewe *Sophismata*, or counterfeit pollicies, put in practise by the Emperours of *Russia*, all tending to this end to robbe their people, and to inrich their treasurie. To this purpose this byword was vsed by the late Emperour *Ivan Vasilowich*: *That his people were like to his beard. The oftner shauen, the thicker it would grow. Or like sheepe, that must needes be shorne once a yeere at the least: to keepe them from being ouerladen with their wooll.*

Meanes

The Emperours customes
Meanes vsed to draw the wealth *of the land into the Emperours Treasurie.*

TO preuent no extortions, exactions, or briberies whatsoeuer, done vpon the cõmons by their Dukes, Diacks, or other officers in their Prouinces: but to suffer them to go on till their time bee expired, and to sucke themselues ful. Then to cal them to the *Praenest* (or whippe) for their behauiour, and to beat out of them all, or the most part of the bootie, (as the honie from the Bee) which they haue wrung from the commons, and to turne it into the Emperours treasurie, but neuer any thing backe againe to the right owners, how great or euident soeuer the iniurie be. To this end the needy Dukes, & Diacks, that are sent into their prouinces, serue the turne very well, being chaunged so often (to wit) once a yeere: where in respect of their owne, and the qualitie of the people (as before was said) they might be continued for some longer time, without all feare of innouation. For comming still fresh vpon the commons, they sucke more egerly: like *Tiberius* the Emperours flies, that came newe still vpon all olde sore. To whome hee was wont

wont to compare his *Pretors*, and other prouinciall officers.

2

TO make of these officers (that haue robbed their people) sometimes a publike example, if any be more notorious then the rest: that the Emperour may seem to mislike the oppressions done to his people, & transferre the fault to his ill officers.

As among diuers other, was done by the late Emperour *Ioan Vasilowich* to a Dieck in one of his Prouinces: that (besides many other extortions, and briberies) had taken a goose ready dressed full of monny. The man was brought to the market place in *Mosko*. The Emperour himselfe present made an Oration. These good people are they that would eate you vp like bread, &c. Then assigned hee his *Pelachies* or executioners, who could cut vp a goose, and commaunded one of them first to cut off his legges about the middes of the shinne: then his armes about his elbowes (asking him still if goose flesh were good meate) in the ende to choppe off his head: that he might haue the right fashion of a goose readie dressed. This might seeme to haue beene a tollerable piece of iustice (as iustice goeth in *Russia*) except his subtill end to couer his owne oppressions.

3

TO make an open shew of want, when a nie great taxe, or impositi on is towards. As was done by this Emperour *Theodore Iuanowich*, by the aduise of some about him at the beginning of his reigne: when being left very rich (as was thought) by his father, he sold most of his plate, and stamped some into coyne: that hee might seeme to want money. Whereupon presently out came a taxation.

4

TO suffer their subiects to giue freely to the Monasteries (which for their superstition very many doe, specially in their last wils) & to lay vp their money and substance in them, to keepe it more safe. Which also permitted the without any restraint, or prouiso, as was & is in some countries of christendome. Whereby their Monasteries grow to exceeding great wealth. This they do to haue the money of the Realme better stored together, and more ready for their hands, when they list to take it. Which many times is done without any noyse: the Fryers beeing content rather to part from somewhat (as the encrease groweth) then to loose all at once. Which they were made to doubt of in the other Emperours dayes.

5

To this end *Iuan Vasilowich* late Emperour vsed

A strange practise to get money.

vsed a very strange practise, that few Princes would haue done in their greatest extremities. He resigned his kingdome to one *Berita Knez Simeon*, the Emperours Counsell *Cæzan:* as though hee meant to draw himselfe from all publike doings to a priuate life. Towards the end of the yeere, hee caused this new King to call in all Charters bounded to Bishoprickes and Monasteries, which they had enioyed many hundred yeeres before. Which were all cancelled. This done (as in shame of the fact and of the misgouernment of the new King) hee resumed his scepter, and so was content (as in fauour to the Church and religious men) that they should renew their Charters, & take them of himselfe, returning and surrendring to the Crowne so much of their lands, as himselfe thought good.

By this practise hee wrung from the Bishoprickes, and Monasteries (besides the lands which he annexed to the Crowne) a huge masse of money. From some 40. thousand pounds, from some an hundred thousand pounds. And this afterall for the inuasion of his realme, to moderate the impression of his harde gouernment, by shewe of woorse in an other man. Wherein his strange craft is to be noted, that beyng hated of his subiectes, as himselfe knew wel

inough) yet would venture such a practise to set an other in his saddle, that might haue ridde away with his horse, while himselfe walked by on foote.

TO sende their messengers into the Prouinces, or shires where the special commodities of their countrey grow, as furres, waxe, honey, &c. There to forestall & ingrosse some one whole commodity, sometime two, or more, taking their owne prices what they lust list, & selling them againe at an excessiue rate to their own marchants, and to marchants strangers. If they refuse to buy them then to force them vnto it.

The like is done when any commoditie eyther natiue or forreine (as cloth of golde, broade cloth, &c.) thus ingrossed by the Emperour, and receiued into his treasurie, happeneth to decay, or marte by long lying, or some other casualtie. Which is forced vpon the Marchants to be bought by them at the Emperours price, whether they will or no. This last yeere of 1589. was ingrossed all the waxe of the countrey, so that none might deale with that commoditie, but the Emperour onely.

TO take vp & ingrosse in like sort sometimes forreine commodities (as silkes, cloth,

cloth, ledde, pearle, &c. brought into his realm by *Turkish* marchants, *Armenians*, *Bonghorians*, *Poles*, *English*, and other. And then to force his marchants to buy them of his officers at his owne price.

7

TO make a Monopoly for the time of such cõmodities as are paid him for rẽt, or custom, & to inhanse the price of the, as furres, corn, wood, &c. What time none must sell of the same kind of cõmodity, til the Emperors be all sold. By this means hee maketh of his rent, corn, & other prouisiõ of victuall (as before was said) about 200000. rubb. or marks a yeere. Of his rent wood, hay, &c. 300000. rubbels, or thereabouts.

8

IN euery great towne of his Realme he hath a *Caback* or drinking house, where is sold *aquavite* (which they cal *Russe wine*) *mead*, *beere*, &c. Out of these hee receiueth rent that amounteth to a great summe of money. Some yeeld 800, some 900, some a 1000 some 2000 or 3000 rubbels a yeere. Wherein besides the hate, and dishonourable meanes to encrease his treasure, many foule faultes are committed. The poore labouring man, and artificer, manie times spendeth all from his wife, and children. Some vse to lay in twentie, thirtie, fourtie rubbels, or more into the

Cabacks, and vowe themselues to the pot, till all that be spent. And this (as he will say) for the honour of *Hospodare*, or the Emperour. You shall haue many there that haue drunk all away to the verie skinne, and so walk naked (whom they call *Naga*.) While they are in the *Cabacks*, none may call them foorth what soeuer cause there be, because he hinderesh the Emperours reuenue.

TO cause some of his *Boiarens*, or *Nobles* of his court, (whom he vseth vpon trust) that haue houses in the *Morko*, to faine themselues robbed. Then to send for the *Zemskey* men, or Aldermen of the citie, and to commaund them to finde out the robberie. In default of not finding it, to praue or seasse the citie for their losse, sometime 10000. or 12000. rubbels at a time. This is many times practised.

IN these exactions to shew their soueraignetie, sometime they vse very plaine, and yet strange cauillations. As was that of *Ioan Vasselewish*, father to this Emperour, after this sort. He sent into *Permia* for certaine loads of *Cedar* wood, whereof he knew well that none grew in that Country. The inhabitants returned answere they could find no better. Whereupon he caused them (contrary to

1200. rubbels, as if they concealed the commoditie of purpose. Againe he sent to the citie of *Mosko* to prouide for him a *Colpack*, or measure full of liue fleas for a medicine. They returned answere that the thing was impossible. And if they could get them, yet they could not measure them, for leaping out. Whereupon he praued, or beat out of their shinnes 7000. rubbels for a mulct.

By like cauillation hee extorted from his Nobilitie 30000. rubbels, because he missed of his game, when he went a hunting for the Hare: as if their hunting and murdering of hares had bin the cause of it. Which the Nobilitie (as the manner is) praued presently againe vpon the *Mouficks*, or common people of the Countrie. This may seeme a strange kinde of extortion, by such pleasant cauils to fleese his poore subiectes in good sadnesse: but that it agreeth with the qualitie of those Emperours, and the miserable subiection of that poore Countrie,

These, and such like meanes are practised by the Emperours of Russia, to encrease their Treasurie.

Of

Of the state of the Communaltie, or vulgar sorte of people in the countrie of Russia.

The 13. Chapter.

THE condition of the commons, and vulgar sort of people may partly be vnderstood by that which already hath bin said concerning the maner of their gouernment, & the state of the Nobilitie, with the ordering of their Prouinces, and chiefe townes of the land. And first touching their libertie how it standeth with them, it may appeare by this: that they are reckoned in no degree at all, nor haue any suffrage nor place in their *Zabore*, or high court of Parliament, where their lawes and publique orders are concluded vpon. Which commonly tend to the oppression of the commons. For the other two degrees vz: of the Nobilitie, and Cleargie, whiche haue a vote in the Parliaments (though farre from that libertie that ought to bee in common consultations for the publique benefite, according to the measure and proportion of their degrees) are well contented that the whole burden shall light vpon the commons, so they may ease their owne

The seruile and miserable estate of the *Russe* people.

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owne shoulders by laying all vpon them. Againe into what seruile condition their libertie is brought, not onely to the Prince, but to the Nobles, and Gentlemen of the Countrie (who themselues also are but seruile, specially of late yeares) it may further appeare by their owne acknowledgments in their supplications, and other writings to any of the Nobles or chiefe officers of the Emperours. Wherein they name and subscribe themselues *Kabphoy*, that is, their villaines, or bondslaues: as they of the Nobilitie doo vnto the Emperour. This may truely be saide of them, that there is no seruant nor bondslaue more awed by his Maister, nor kept downe in a more seruile subiection, then the poore people are, & that vniuersally, not only by the Emperour, but by his Nobilitie, chiefe officers, and souldiers. So that when a poore *Moscouite* meeteth any of them vpon the high way, he must turne himselfe about, as not daring to looke them on the face, and fall downe with knocking of his head to the very ground, as he doth vnto his Idoll.

Secondly concerning their landes, goods, and other possessions of the commons, they answere the name, and lie common indeed without any sense against the rapine, and spoile, not onely of the highest, but of his Nobilitie, officers, and souldiers. Besides

the taxes, customes, seizures, and other publique exactions done vpon them by the Emperour, they are so racked and pulled by the Nobles, officers, and messengers sent abroad by the Emperour in his publique affaires, specially in the *Rauuen* (as they call them) and thorough faire townes, that you shall haue many villages and townes of halfe a mile, and a mile long, stande all vnhabited: the people being fled all into other places by reason of the extreame vsage and exactions done vpon them. So that in the way towards *Moika*, betwixt *Volgda* and *Tarasiuseley* (which is two nineties after the reckoning, little more then an hundreth miles English) there are in sight fiftie *Dauranes* or villages at the least, some halfe a mile, some a mile long (that stand vacant) & desolate without any inhabitant. The like is in all other places of the realme (as is said by those that haue better trauelled the countrie then my selfe had time, or occasion to doo).

The great oppression ouer the poore Commons, maketh them to haue no courage in following their trades: for that the more they haue, the more danger they are in, not onely of their goods, but of their liues also. And if they haue any thing, they conceale it all they can, sometimes conueying it into Monasteries, sometimes hiding it vnder the

ground

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ground, and in woods, as men are woont to doe where they are in feare of forreine inuasion. In so much that many times you shall see them afraid to be knowen to any *Boiarch* or Gentleman of such commodities as they haue to sell. I haue seene them sometimes when they haue layd open their commodities for a liking (as their principall fures & such like) to looke still behind them, and towards euery doore as men in some feare, that looked to be set vpon, & surprised by some enimie. Whereof asking the cause, I found it to be this, that they haue doubted least some Noblemã or *Smahotars key* of the Emperour had bene in cõpanie, & so layed a traine for thẽ to pray vpon their cõmodities perforce.

2 This maketh the people (though otherwise hardened to beare any toile) to giue themselues much to idlenes and drinking: as passing for no more, then from hand to mouth. And hereof it commeth that the cõmodities of *Russia* (as was said before) as *wax, tallow, hydes, flaxe, hempe, &c.*) grow and goe abroad in farre lesse plentie then they were woont to doe: because the people being oppressed and spoiled of their getting, are discouraged from their labours. Yet this one thing is much to be noted, that in all this oppression there were three brethren Marchants of late that traded together with one

stocke in common, that were found to bee worth 200000. rubbels in money, besides landes, cattels, and other commodities. Which may partly be imputed to their dwellings far off from the eye of the Court, viz. in *Wichida*, 1000. miles from *Moske*, & more. The same are said by those that knew them to haue set on worke all the yeare long ten thousand men in making of salt, carriages by cart, & boat, hewing of wood, and such like: besides 5000 bondslaues at the least, to inhabite and till their land.

They had also their physitions, surgeons, apothecaries, and all manner of artificers of *Dosches* and others, belonging vnto them. They are said to haue paied to the Emperour for custome to the sum of 23000. rubbles a yeare (for which cause they were suffered to enioy their trade) besides the mainteining of certeine garrisons on the borders of *Siberia*, which were neare vnto thē. Wherin the Emperour was content to vse their purse, till such time as they had got ground in *Siberia*, and made it habitable, by burning, and cutting downe woods from *Wichida* to *Perm*, aboue a 1000. verst and then tooke it all away from them perforce.

But this in the end beyng enuied, and disdained, as a matter not standing with their pollicie to haue any so great, speci-

ally

ally a *Mauſick*, the Emperour began firſt to to pull frō them by pieces, ſometimes 20000 rubbels at a time, ſometime more: till in the end their ſonnes that now are, are well eaſed of their ſtocke, and haue but ſmall parte of their fathers ſubſtance: the reſt being drawen all into the Emperours treaſurie. Their names were *Iacome*, *Gregorie*, & *Simon* the ſonnes of *Onyka*.

The tyranny and oppreſſion ouer their very minds and wits.

For the qualitie of their people otherwiſe, though there ſeemeth to be in them ſome aptneſſe to receyue any art (as appeareth by the naturall wittes in the men, and very children) yet they excell in no kinde of common arte, much leſſe in any learning, or litterall kinde of knowledge: which they are kept from of purpoſe, as they are alſo from all militarie practiſe: that they may be fitter for the ſeruile condition wherein now they are, and haue neyther reaſon, nor valure to attempt innouation. For this purpoſe alſo they are kept from traueling, that they may learne nothing, nor ſee the faſhions of other Countries abroad. You ſhall ſeldome ſee a *Ruſſe* a traueller, except he be with ſome Ambaſſadour, or that he make a ſcape out of his Countrie. Which hardly he can doo, by reaſon of the borders that are watched ſo narrowly, and the puniſhment for any ſuch attempt, which is death

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death if he be taken, and all his goods confiscate. Onely they learne to write, and to read, and that very few of them. Neither doo they suffer any straunger willingly to come into their realme out of any ciuill Countrie, for the same cause, farther then necessitie of vttering their commodities, and taking in of forreine doth enforce them to doo.

The ielousie of the Emperour concerning his state.

And therefore this yeare 1589. they consulted about the remouing of all Marchants straungers to the border townes, to abide and haue their residencie there, and to bee more wary in admitting other straungers hereafter into the Inland parts of the realm, for feare of infection with better manners and qualities, then they haue of their owne. For the same purpose also they are kept within the boundes of their degree by the lawes of their countrie: so that the sonne of a *Mousick*, artificer, or husbandman, is euer a *Mousick* artificer, &c: and hath no meanes to aspire any higher: except hauing learned to write and read, he attaine to the preferment of a Priest, or Dyack. Their language is all one with the *Slauonian*, which is thought to haue bene deriued from the *Russe* tongue, rather then the *Russe* from the *Slauonian*. For the people called *Sclaui*, are knowen to haue had their beginning out of *Sarmatia*, and to haue termed themselues of their conquest

Sclauos

Sclauos, (that is) famous or glorious, of the word *Sclaua*, which in the *Russe* & *Slauonian* tongue, signifieth as much as *Glory*, or *Fame*. Though afterwards being subdued and trod vpon by diuers nations, the *Italians* their neighbours haue turned the worde to a contrary signification, and terme euery seruant or peasant by the name of *Sclaue*, as did the *Romanes* by the *Gretes* & *Syrians*, for the same reason. The *Russe* character or letter is no other then the *Greeke*, somewhat distorted.

Concerning their trades, diet, apparell, and such like, it is to be noted in a seuerall chapter of their priuate behauiour. This order that bindeth euery man to keepe his ranck and seuerall degree, wherin his forefathers liued before him, is more meet to keepe the subiects in a seruile subiection, and so apt for this and like Common-wealths, then to aduaunce any vertue, or to breed any rare or excellent qualitie in Nobilitie or Commons: as hauing no farther reward nor preferment, whereunto they may bend their endeuours, and imploy themselues, to aduaunce their estate, but rather procuring more danger to themselues, the more they excell in any noble or principall qualitie.

Of their publique Iustice, and manner of proceeding in ciuill, and criminall matters.

The 14. Chapter.

Courts of ciuill iustice three.

Their courts of ciuill iustice for matters of contract, & other of like sort, are of three kinds, the one being subiect vnto the other by way of appeale. The lowest Court (that seemeth to be appointed for some ease to the subiects) is the office of the *Gubnoy Starust*, that signifieth an Alderman, & of the *Sotskoy Starust*, or Bailiefe of the soake or hundred, whereof I spake before in the ordering of the Prouinces. These may ende matters among their neighbours within their soke, or seuerall hundred, where they are appointed vnder the Dukes & Diacks of the Prouinces, to whom the parties may remoue their matter, if they cannot be agreed by the said *Gubnoy*, or *Sotskoy Starust*.

The Dukes and Diacks Court.

The second is kept in the head townes of euery Prouince or Shire, by the said Dukes and Diacks, that are deputies to the foure Lords

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Lords of the *Chetfirds* (as before was sayd) From these courts they may appeale, and remoue their suites to the chiefe Court, that is kept at the *Mosko*, where are resident the officers of the foure *Chetfirds*. These are the chiefe Iustices or Iudges, euery of them in all ciuill matters that grow within their seuerall *Chetfird* or quarter, and may be either commenced originally before them, or prosequuted out of the inferiour Courts of the Shires by way of appeale. The high Court of *Mosko*.

Their commencing, and proceeding in ciuill actions is on this manner. First, the plaintife putteth vp his supplication, wherein hee declareth the effect of his cause, or wrong done vnto him. Whereupon is granted vnto him a *Wepis*, or warrant, which hee deliuereth to the *Prestane*, or Sergeant, to doo the arrest vpon the partie whom hee meaneth to implead. Who vpon the arrest, is to put in sureties to answere the day appointed, or els standeth at the Sergeants deuotion, to be kept safe by such meanes as he thinketh good. Their maner of proceeding in Ciuill matters.

The Sergeants are many, and excell for their hard and cruell dealing towards their pryfoners, commonly they clappe irons vpon them, as many as they can beare, to wring out of them some larger fees. Though it bee but for fixe pence, you shall see them

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goe with chaynes on their legges, armes and necke. When they come before the Iudge, the plaintife beginneth to declare his matter after the content of his supplication. As for Attourneis Counsellours, Procuratours & Aduocates to plead their cause for them, they haue no such order, but euery man is to tell his owne tale, and plead for himselfe, so well as he can.

If they haue any witnesse, or other euidence, they produce it before the Iudge. If they haue none, or if the truth of the cause cannot so well bee decerned by the plea, or, euidence on both partes: then the Iudge asketh eyther partie (which hee thinketh good plaintife or defendant) whether hee will *kisse the Crosse*, vpon that which he auoucheth, or denieth. Hee that taketh the Crosse (being so offered by the Iudge) is accounted cleare, and carrieth away the matter. This ceremonie is not done within the Court or offite, but the partie is carried to the Church by an officer, and there the ceremonie is done: the mony in the meane while hanging vpon a naile, or els lying at the Idols feete, ready to be deliuered to the partie, as soone as hee hath kissed the Crosse before the said Idoll.

Ending of controuersies by kissing the Crosse.

This kissing of the Crosse (called *Exeustina chelonania*) is as their corporall oath, and

and accounted with them a very holy thing, which no man will dare to violate, or prophane with a false allegation. If both parties offer to kisse the Crosse in a contradictorie matter, then they drawe lottes. The better lotte is supposed to haue the right, and beareth away the matter. So the partie conuicted is adiudged to pay the debt or penaltie whatsoeuer, and withall to pay the Emperours fees, which is twentie pence vpon euery marke, as before hath bene noted. Iudgement by lotte.

When the matter is thus ended, the partie conuicted is deliuered to the Sergeant, who hath a writte for his warrant out of the office, to carry him to the *Praeuesh* or Righter of Iustice, if presently hee pay not the monie, or content not the partie. This *Praeuesh* or Righter, is a place neare to the office: where such as haue sentence passed against them, and refuse to pay that which is adiudged, are beaten with great cudgels on the shinnes, and calues of their legges. Euery forenoone from eight to eleuen, they are set on the *Praeuesh*, and beate in this sort till the monie be payd. The afternoone and night time they are kepte in chaines by the Sergeant: except they put in sufficient suerties for their apparance at the *Praeuesh* at the hower appointed. You shall see for-

tie or fiftie ſtand together on the *Praueuſh* all on a rowe, and their ſhinnes thus becudgelled, and bebaſted euery morning with a piteous crie. If after a yeares ſtanding on the *Praueuſh*, the partie will not, or lacke wherewithall to ſatisfie his creditour, it is lawfull for him to ſell his wife, and children, eyther out right, or for a certaine terme of yeares. And if the price of them doo not amount to the full payment, the creditour may take them to bee his bondſlaues, for yeares or for euer, according as the value of the debt requireth.

Such kinde of ſuites as lacke direct euidence, or ſtande vpon coniectures and circumſtances to bee waighed by the Iudge, drawe of great length, and yeeld great aduantage to the Iudge and officers. If the ſuite be vpon a bond, or bill, they haue for the moſte parte good and ſpeedy iuſtice. Their bonds, or billes are drawen in a very plaine ſorte, after this tenour. *I Iuan Vaſileo haue borrowed of Alphonaſſe Dementio, the ſumme of one hundred rubbles of going money of Mosko, from the Kreſhenea* (or hallowing of the water) *vntill the Saburney vofcreſhenea* (or Counſell Sunday) *without intereſt. And if this money reſt vnpayed after that day, then hee ſhall giue intereſt vpon the ſayd money, after the common rate, as it goeth among*

The forme of *Ruſſe* bils or bonds.

the

the people, viz. for euerie fine the sixt rubbell: Vpon this there are witnesses, *Micheta Sydraueskoy*, &c: Subscribed. This bill haue I written *Gabriell Iacouelesni*, in the yeare 7096. The witnesses, and debter (if he can write) endorse their names on the backe side of the bill. Other signing, or sealing haue they none.

Proceeding in criminall matters.

When any is taken for a matter of crime (as treason, murder, theefte, and such like) hee is first brought to the Duke, and Diack, that are for the Prouince where the partie is attached, by whom hee is examined. The manner of examination in such cases, is all by torture, as scourging with whips made of sinowes, or whitleather (called the *Pudkey*) as bigge as a mans finger, which giueth a sore lash, and entreth into the flesh, or by tying to a spit and rosting at the fire, sometimes by breaking and wresting one of their ribbes with a payre of hote tongues, or cutting their flesh vnder the nayles, and such like.

The examination thus taken withall the proofes, and euidences that can bee alleadged against the partie, it is sent vp to the *Moske* to the Lord of the *Chetfird* or Fourth-parte, vnder whom the Prouince is, and by him is presented to the Counsell table, to bee read and sentenced there, where onely

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iudgement is giuen in matter of life & death, and that by euidence vpon information, though they neuer sawe nor heard the partie, who is kept still in pryson where the fact was committed, and neuer sent vp to the place where he is tried. If they find the partie guiltie, they giue sentence of death according to the qualitie of the fact: which is sent downe by the Lord of the *Cheifird*, to the Duke and Diack to bee put in execution. The prisoner is carried to the place of execution with his handes bounde, and a waxe candle burning helde betwixt his fingers.

Their capitall punishmentes are hanging, hedding, knocking on the head, drowning, putting vnder the yse, setting on a stake, and such like. But for the most part the prisoners that are condemned in sommer, are kept for the winter, to be knockt in the head, and put vnder the yse. This is to bee vnderstood of common persons. For theft, and murder, if they be committed vpon a poore *Monsick* by one of Nobilitie are not lightly punished, nor yet is hee called to any account for it. Their reason is, because they are accounted their *Kolophey*, or bondslaues. If by some *Sinaboiarskey*, or Gentleman souldier, a murder or theft bee committed, peraduenture he shal be imprisoned at the Emperours pleasure. If the

manner

manner of the fact be verie notorious, he is whipped perchance, and this is commonly all the punishment that is inflicted vpon them.

If a man kill his owne seruant, little, or nothing is said vnto him, for the same reason: because hee is accounted to be his *Kolophey*, or bondslaue, and so to haue right ouer his verie head. The most is some small mulct to the Emperour, if the partie be rich: & so the quarell is made rather against the purse, then against the iniustice. They haue no written law, saue onely a smal booke that conteineth the time, and manner of their sitting, order in proceeding, and such other iudicial forms and circumstances, but nothing to direct the originall sentence vpon right or wrong. Their onely lawe is their *Speaking Law*, that is, the pleasure of the Prince, and of his Magistrates and officers. Which sheweth the miserable condition of this poore people, that are forced to haue them for their law and direction of iustice, against whose iniustice, and extreame oppression, they had neede to be armed with many good, and strong lawes.

Their

Their forces for the warres, with the chief officers and their salaries.

The 15. Chapter.

THe souldiers of *Russia* are called *Sinaboiarskey*, or the sons of Gentlemen: because they are all of that degree, by vertue of their millitary profession. For euery souldier in *Russia* is a gentleman, and none are gentlemen, but only the souldiers, that take it by discent from their ancestors: so that the sonne of a gentleman (which is borne a souldier) is euer a gentlemā, & a souldier withal, & professeth nothing els but militarie matters. Whē they are of yeeres able to beare armes, they come to the office of *Roserade*, or great Constable, and there present themselues: who entreth their names, and allotteth them certeine lands to maintein their charges, for the most part the same that their fathers enioyed. For the lands assigned to mainteine the army, are euer certein, annexed to this office without improuing, or dettasing one foot. But that if the Emperour haue sufficient in wages, the roomes being full so farre as the lande doeth extend already, they are manie times

Souldiers by birth & inheritāce.

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times deferred, and haue nothing allowed them, except ſome one portiō of the land be deuided into two. Which is a cauſe of great diſorder within that countrie: when a ſouldier that hath many children, ſhal haue ſometimes but one intertained in the Emperours pay. So that the reſt hauing nothing, are forced to liue by vniuſt and wicked ſhiftes, that tend to the hurt & oppreſsion of the *Mouſick*, or common ſort of people. This inconuenience groweth by mainteining his forces in a continual ſucceſsion. The whole number of his ſouldiers in continual pay, is this. Firſt, he hath of his *Dworaney*, that is, Penſioners, or Gard of his perſon, to the number of 15000. horſemen, with their captaines, and other officers, that are alwaies in a readines.

Of theſe 15000. horſemen, there are three ſorts or degrees, which differ aſwell in eſtimation, as in wages, one degree from another. The firſt ſort of them is, called *Dworaney Bulſhey*, or the company of head Penſioners, that haue, ſome an hundred, ſome fourſcore rubbels a yeere, and none vnder 70. The ſecond ſort are called *Seredney Dworaney*, or the middle ranke of Penſioners. Theſe haue ſixty, or fiftie rubbels by the yere, none vnder fourtie. The third and loweſt ſort, are the *Dyta Boiarskey*, that is, the lowe Penſioners. Their ſalarie is thirty rubbels a yere for him

Degrees of horſemen.

1. *Prætoriani*, or ſuch as attend the Emperours perſon, 15000.

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him that hath moſt, ſome haue but fiue and twentie, ſome twentie, none vnder twelue. Whereof the halfe part is paid them at the *Moiſko*, the other halfe in the field by the generall, when they haue anie warres, and are imployed in ſeruice. When they receiue their whole pay, it amounteth vnto 55000. rubbels by the yeere.

And this is their wages, beſides lands allotted to euery one of them, both to the greater and the leſſe, according to their degrees. Whereof he that hath leaſt, hath to yeeld him twentie rubbels, or marks by the yeere. Beſides theſe 15000. horſemen, that are of better choyce (as being the Emperors own gard when himſelf goeth to the warres, not vnlike the Romane ſouldiers called *Prætorianni*) are a 110. men of ſpecial account for their Nobilitie, and truſt, which are choſen by the Emperour, and haue their names regiſtred, that find among them for the Emperours warres, to the number of 65000. horſmen, with all neceſſaries meet for the warres after the *Ruſſe* manner.

Two other troupes to the number of 65000.

To this end they haue yeerely allowance made by the Emperour for themſelues, and their companies, to the ſumme of 40000. rubbels. And theſe 65000 are to repaire to the field euery yeere on the borders towards the *Chrim Tartar*, (except they bee appoynted

red for some other seruice) whether there be warres with the *Tartars*, or not. This might seeme peraduenture somwhat dangerous for some state, to haue so great forces vnder the command of Noblemen to assemble euerie yeere to one certeine place. But the matter is so vsed, as that no danger can grow to the Emperour, or his state by this meanes. 1. Because these noblemen are manie, to wit, an 110. in all, and changed by the Emperor so oft as he thinketh good. 2. Because they haue their liuings of the Emperour, being otherwise but of very small reuenue, and receiue this yeerely pay of 40000. rubbels, when it is presently to be paide foorth againe to the souldiers that are vnder them. 3. Because for the most part they are about the Emperours person, being of his Councel, either speciall, or at large. 4. They are rather as paymasters, then Captaines to their companies, themselues not going forth ordinarily to the warres, saue when some of them are appointed by speciall order from the Emperour himselfe. So the whole number of horsemen that are euer in a readinesse, and in continuall pay, are 80000, a few more or lesse.

Horsemen in cõtinuall pay 80000.

If hee haue neede of a greater number (which seldome falleth out) then he interteineth of those *Sinaboiarskey*, that are out of pay, so many as hee needeth: and if yet hee want

want of his number, he giueth charge to his Noblemen, that hold lands of him, to bring into the fielde euery man a proportionable number of his seruaunts (called *Kolophey*, such as till his lands) with their furniture, according to the iust number that he intendeth to make. Which the seruice being done, presently lay in their weapons, and returne to their seruile occupations againe.

Footmen in continuall pay 12000.

Of footmen that are in continuall pay, he hath to the number of 12000. all Gunners, called *Streltsey*. Whereof 5000. are to attend about the Citie of *Mosko*, or any other place where the Emperour shall abide, and 2000. (which are called *Stremaney*, *Streltsey*, or Gunners at the stirrop) about his owne person at the verie Court or house where himselfe lodgeth. The rest are placed in his garrison Townes, till there be occasion to haue them in the fielde, and receiue for their salarie or stipend euery man seuen rubbels a yeere, besides twelue measures, a piece of Rye, and Oates. Of mercenarie Souldiers, that are strangers (whom they call *Nimschoy*) they haue at this time 4300. of *Polonians*: of *Chirchasses* (that are vnder the *Polonians*) about 4. thousand, whereof 3500. are abroad in his garrisons: of *Doutches* and *Scots* about 150: of *Greekes*, *Turks*,

Strangers mercenaries in pay 4300.

Danes

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Danes and *Sweadens*, all in one band, an 100. or thereabouts. But these they vse onely vpon the *Tartar* side, and against the *Ethnicians* as they doe the *Tartar* souldiers (whom they hire sometimes, but onely for the present) on the other side against the *Polonian* and *Sweaden*: thinking it best pollicie so to vse their seruice vpon the contrary border.

The chiefe Captaines or leaders of these forces, according to their names, and degrees, are these which follow. First, the *Topi-vaudey Bashaia*, that is, the *Great Captaine*, or *Lieftenant* generall vnder the Emperour. This commonly is one of the foure husbands of the chiefe Nobilitie of the Ianeizaries: but so chosen otherwise, as that he is of small valure, or practise in martiall matters, beeing thought to serue that turne so much the better, if hee bring no other parts with him saue the countenance of his Nobilitie, to bee ruled of by the souldiers for that, and nothing els. For in this point they are very warie, that these two (to wit) nobilitie, and power meet not both in one, specially if they see wisedome with all, or apt-nesse for pollicie.

The chiefe captaines or leaders.

1. The *Voivaud* or Generall.

Their great *Voivaud* or Generall at this present in their warres, is commonly one of these foure: *Knez, Feodor Iwanowich, Mathisloskey*

foskey, *Knez Ivan Mitchailowich Glinskey*, *Cheresbaskey*, and *Trombetskey*, all of great Nobilitie, but of very simple qualitie otherwise: though in *Glinskey* (as they say) there is somewhat more then in the rest. To make vp this defect in the *Voiuod* or Generall, there is some other ioyned with him as *Lieftenant Generall*, of farre lesse nobilitie, but of more valure and experience in the warres then he, who ordereth all things that the other countenanceth. At this time their principall man, and most vsed in their warres, is one *Knez Demetrie Ivanowich Foreskie*, an ancient and expert captaine, and one that hath done great seruice (as they say) against the *Tartar*, and *Polonian*. Next vnder the *Voiuod* and his *Lieftenant generall* are foure other that haue the marshalling of the whole army deuided among them, and may be called the marshals of the field.

2. Liefetenant generall.

3. Marshals of the field foure.

Euery man hath his quarter, or fourth part vnder him. Whereof the first is called the *Prauia Polskoy*, or right wing. The second is the *Leuoy Polskoy*, or left wing. The third is *Rasuoy Polskoy*, or the broken band, because out of this there are chosen to send abroade vpon any sodaine exploit, or to make a rescue, or supply, as occasion doth require. The fourth *Storesoauoy Polskoy*, or the warding bande. Euery one of these foure Marshals haue

Foure marshals deputies 8.

haue two other vnder them (eight in all) that twise euery weeke at the least muſt muſter and traine their ſeueral wings or bands, and hold and giue iuſtice for all faultes, and diſorders committed in the campe.

And theſe eight are commonly choſen out of the 110. (which I ſpake of before) that receiue and deliuer the pay to the ſouldiers. Vnder theſe eight are diuers other Captains, as the *Gul anoy*, Captaines of thouſands fiue hundreds and 100. The *Petyde Setskey* or Captaines of fifties, and the *Decetskies* or Captaines of tennes. Fiue Coronels vnder Captaines.

Beſides the *Voiauoda* or Generall of the Armie (ſpoken of before) they haue two other that beare the name of *Voiauoda*: whereof one is the Maſter of the great Ordinance (called *Vziadna voiauoda*) who hath diuers vnder Officers, neceſſarie for that ſeruice. The other is called the *Voiauoda gulanoy*, or the walking Captaine, that hath allowed him 1000. good horſemen of principall choyſe, to range and ſpie abroad, and hath the charge of the running Caſtle, which we meane to ſpeake of in the Chapter following. All theſe Captaines, and men of charge muſt once euery day reſort to the *Buſſha voiauoda*, or Generall of the Armie, to know his pleaſure, & to informe him, if there be any requiſite matter pertaining to their office. Sixe Maſters of the Artillerie. The walking Captaine.

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Of their mustering, and leuying of forces, manner of armour, and prouision of victuall for the warres.

The 16. Chapter.

When warres are towards (which they fayle not of lightly euery yeere with the *Tartar*, and manie times with the *Polonian* and *Sweden*) the foure Lordes of the *Chetfirds* sende foorth their summons in the Emperours name, to all the Dukes and *Dyacks* of the Prouinces, to bee proclaymed in the head Townes of euery Shire, that all the *Sinaboiarskey*, or sonnes of gentlemen make their repaire to such a border where the seruice is to be done, at such a place, and by such a day, and there present them selues to such and such Captaines. When they come to the place assigned them, in the

Their order for musteting.

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the ſummons or proclamation, their names are taken by certaine Officers that haue Cõmiſsion for that pourpoſe from the *Roſemade*, or high Conſtable, as Clarkes of the Bandes.

If any make default and faile at the day, hee is mulcted, and puniſhed very ſeuerely. As for the Generall and other chiefe Captaines, they are ſent thither from the Emperours owne hande, with ſuch Commiſsion and charge as hee thinketh behooffull for the preſent ſeruice. When the ſouldiers are aſſembled, they are reduced into their Bands, and companies, vnder their ſeuerall Captaines of tennes, fifties, hundreds, thouſands, &c. and theſe Bands into foure *Polkeis*, or Legions (but of farre greater numbers then the Romaine Legions were) vnder their foure great Leaders, which alſo haue the authoritie of Marſhals of the fielde (as was ſayd before.)

Concerning their armour they are but ſlightly appointed. The common horſeman hath nothing els but his bow in his caſe vnder his right arme, and his quiuer & ſword hanging on the left ſide: except ſome fewe that beare a caſe of dagges, or a lauelin, or ſhort ſtaffe along their horſe ſide. The vnder captains wil haue cõmonly ſome piece of armour beſides, as a ſhirt of male, or ſuch like. The horſemans furniture.

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The Generall with the other chiefe Captaines and men of Nobilitie, will haue their horse very richly furnished, their Saddles of cloth of golde, their Bridles faire bossed and tasselled with golde, and silke frindge, bestudded with Pearle and precious stones, themselues in very faire armour, which they call *Bullatnoy*, made of faire shining steele, yet couered commonly with cloth of golde, and edged rounde with armin furre, his steele helmet on his head of a very great price, his sword bow and arrowes at his side, his speare in his hande, with an other faire helmet, and his *Shestaperæ*, or horsemans scepter carried before him. Their swordes, bowes, and arrowes are of the Turkish fashion. They practise like the *Tartar* to shoote forwards and backwards, as they flie and retire.

The footemans furniture.

The *Strelsey* or footeman hath nothing but his piece in his hande, his striking hatchet at his backe, and his sworde by his side. The stocke of his piece is not made calieuer wise, but with a plaine and straite stocke (somewhat like a fowling piece) the barrel is rudely and vnartificially made, very heauie, yet shooteth but a very small bullet. As for their prouision of victuall, the Emperour alloweth none, either for Captaine, or souldiour, neither prouideth any for them

Prouision of victuall.

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them except peraduenture some corne for their money. Euery man is to bring sufficient for him selfe, to serue his turne for foure moneths, and if neede require to giue order for more to bee brought vnto him to the Campe from his tenant that tilleth his land, or some other place. One great helpe they haue, that for lodging and diet euery *Russe* is prepared to bee a souldiour beforehand. Though the chiefe Captaines and other of account carry tents with them after the fashion of ours, with some better prouision of victuall then the rest. They bring with them commonly into the Campe for victuall a kinde of dryed bread, (which they call *Sucharie*) with some store of meale, which they temper with water, and so make it into a ball, or small lumpe of dowe, called *Tollockno*. And this they eate raw in steade of bread. Their meate is bacon, or some other flesh or fish dryed, after the Dutch manner. If the *Russe* souldier were as hardy to execute an enterprise, as he is hard to beare out toyle and trauaile, or were otherwise as apt & wel trained for the warres, as he is indifferent for his lodging and diet, hee would farre exceede the souldiours of our partes. Whereas now he is farre meaner of courage and execution in any warlike seruice. Which commeth partly of his

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seruile condition, that will not suffer any great courage or valure to growe in him. Partly for lacke of due honour andreward, which he hath no great hope of, whatsoeuer seruice or execution he doe.

Of their marching, charging, and other Martiall discipline.

The 17. Chapter.

THE Russe trusteth rather to his number, thē to the valure of his souldiers, or good ordering of his forces. Their marching or leading is without all order, saue that the foure *Polskey* or Legions, (whereinto their armie is deuided) keepe themselues seueral vnder their ensignes, and so thrust all on together in a hurrey, as they are directed by their Generall. Their Ensigne is the image of Saint George. The *Bulsha Dworaney* or chiefe horsemen, haue euery man a small drumme of brasse at his saddle bowe, which hee striketh when hee giueth

Horsemens drummes.

the

the charge, or onset.

They haue drummes besides of a huge bignesse, which they carry with them vpon a board layde on foure horses, that are sparred together with chaines, euery drumme hauing eight strikers, or drummers, besides trumpets and shawmes, which they sounde after a wilde manner, much different from ours. When they giue any charge, or make any inuasion, they make a great hallowe or shoute altogether, as loude as they can, which with the sound of their trumpets, shawmes and drummes, maketh a confused and horrible noyse. So they set on first discharging their arrowes, then dealing with their swordes, which they vse in a braueric to shake, and brandish ouer their heads, before they come to strokes. The horsemans manner of charging.

Their footemen (because otherwise they want order in leading) are commonly placed in some ambush or place of aduantage, where they may most annoy the enemie, with least hurt to themselues. If it bee a set battell, or if any great inuasion be made vpon the *Russe* borders by the *Tartar*, they are set within the *running* or *moouing Castle* (called *Beza*, or *Gulay gorod*) which is caried about with them by the *Voiauoda gulaway* (or the *walking Generall*) whom I spake of before. This walking or moouing Castle is so fra- The footemans charge. The walking Castle

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med, that it may bee set vp in length (as occasion doeth require) the space of one, two, three, foure, five, six, or seuen miles: for so long it will reach. It is nothing els but a double wall of wood to defende them on both sides behinde and before, with a space of three yardes or thereabouts betwixt the two sides: so that they may stande within it, and haue roome ynough to charge and discharge their pieces, and to vse their other weapons. It is closed at both endes, and made with loope holes on either side, to lay out the nose of their piece, or to push foorth any other weapon. It is carried with the Armie whereseouer it goeth, being taken into pieces, and so layed on cartes sparred together, and drawen by horse that are not seene, by reason that they are couered with their carriage as with a shelfe or penthouse. When it is brought to the place where it is to be vsed (which is deuised & chosen out before by the *walking vetuued*) it is planted so much as the present vse requireth, sometime a mile long, sometimes two, sometimes three, or more: Which is soone done without the helpe of any Carpenter, or instrument: because the timber is so framed to clasp together one piece within an other, as is easily vnderstood by those that know the manner of the *Rosse* building.

In

In this Castle standeth their shoure well fenced for aduantage, specially against the *Tartar*, that bringeth no ordinance, nor other weapon into the field with him, saue his swoord, and bow and arrowes. They haue also within it diuers field pieces, which they vse as occasion doth require. Of pieces for the field they carry no great store, when they parre against the *Tartar*: but when they deale with the *Polonian* (of whose forces they make more account) they goe better furnished with al kind of munition, and other necessarie prouisions. It is thought that no Prince of Christendome hath better stoare of munition, then the *Russe* Emperour. And it may partly appeare by the Artillerie house at *Mosko*, where are of all sortes of great ordinance, all brasse pieces, very faire, to an exceeding great number.

The *Russe* souldier is thought to be better at his defence within some castle, or town, then hee is abroad at a set pitched field. Which is euer noted in the practise of his warres, and namely at the siege of *Pobsko*, about eight yeares since: where hee repulsed the *Polonian* king *Stepan Batore*, with his whole armie of 100000. men, and forced him in the ende to giue ouer his siege, with the losse of many of his best Captaines and souldiers. But in a set field the *Russe* is noted

to

to haue euer the worse of the *Polonian*, and *Sweden*.

If any behaue himselfe more valiantly then the rest, or doo any speciall piece of seruice, the Emperour sendeth him a piece of golde, stamped with the Image of Saint George on horsebacke. Which they hang on their sleeues, and set in their caps. And this is accounted the greatest honour they can receiue, for any seruice they doo.

Reward for valure.

Of their Colonies, and mainteyning of their conquests, or purchases by force.

The 18. Chapter.

THE *Russe* Emperours of late yeres haue verie muche enlarged their dominions, and territories. Their first conquest after the Dukedom of *Muskouia* (for before that time they were but Dukes of *Volodemer*, as before was sayd) was

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was the Citie, and Dukedome of *Nonogrod* on the West, and Northwest side: which was no small enlargement of their dominion, & strengthning to them for the winning of the rest. This was done by *Iuan* great grandfather to *Theodore* now Emperour, about the yeare 1480. The same began likewise to encroach vpon the countries of *Lituania*, and *Liuonia*, but the conquest onely intended, & attempted by him vpon some parte of those countries, was pursued and performed by his sonne *Basileus*, who first wan the citie and dukedome of *Plesko*, afterwards the citie & dukedome of *Smolensko*, & many other faire towns, with a large territorie belonging vnto the, about the yeare 1514. These victories against the *Lettoes* or *Lituanians* in the time of *Alexander* their Duke, he atchiued rather by aduantage of ciuill dissentions, and treasons among themselues, then by any great policie, or force of his owne. But all this was lost againe by his sonne *Iuan Vasilowich*, about eight or nine yeares past, vpon composition with the *Polonian* king *Stepan Batores* whereunto hee was forced by the aduantages which the *Pole* had then of him; by reason of the foile he had giuen him before, and the disquietnes of his owne state at home. Onely the *Russe* Emperour, at this time hath left him on that side his countrie, the cities of

Smolensko,

Smolenska, *Vitebska*, *Cheringo* and *Braslaw* in *Lituania*. In *Liuonia*, not a towne, nor one foote of ground.

Lituania. When *Basilem* first conquered those countries, he suffered the natiues to keepe their possessions; and to inhabite all their townes, onely paying him a tribute, vnder the gouernment of his *Russe* Captaines. But by their conspiracies and attempts not long after, he was taught to deale more surely with them. And so comming vpon them the second time, hee killed and carried away with him, three partes of foure, which hee gaue or solde to the *Tartars* that serued him in those warres, and in steede of them placed there his *Russes*, so many as might ouermatch the rest, with certaine garrisons of strength besides. Wherein notwithstanding this ouersight was committed, for that (taking away with him the vplaud, or countrie people (that should haue tilled the ground, and might easily haue bene kept in order without any daunger, by other good policies) he was driuen afterwards many yeares together, to victaile the countrie (specially the great townes) out of his owne countrie of *Russia*, the soile lying there in the meane while wast, and vntilled.

Narue. The like fell out at the port of *Narue* in *Liefland*, where his sonne *Iuan Vasilowich* de-

uised

caused to build a towne, and a castle on the other side the riuer, (called *Iuangorod*) to keepe the towne, and countrie in subiection. The Castle he caused to be so built, and fortified, that it was thought to be inuincible. And when it was finished, for reward to the Architect (that was a *Polonian*) he put out both his eyes, to make him vnable to build the like againe. But hauing left the natiues all within their owne countrie, without abating their number or strength, the towne and castle not long after was betrayed, and surrendred againe to the king of *Swedes*.

On the Southest side, they haue got the kingdomes of *Cazan*, and *Astracan*. These were wonne from the *Tartar*, by the late Emperour *Iuan Vasilouich*, father to the Emperour that now is: the one about 35. the other about 33. yeares agoe. Northward out of the countrie of *Siberia*, he hath layed vnto his realme, a great breadth and length of ground, from *Wichida* to the riuer of *Obba*, about a 1000. miles space: so that hee is bold to write himselfe now, *The great Commaunder of Siberia*.

Permia and *Pechora*.

The countries likewise of *Permia*, and *Pechora*, are a diuers people and language from the *Russe*, ouercome not long since, and that rather by threatning, and shaking of the sword, then by any actuall force: as being a weake

weake and naked people, without meanes to resist.

Meanes of holding his chiefe townes.

That which the *Russe* hath in his present possession, hee keepeth on this sorte. In his foure chiefe border townes of *Vobske*, *Smolensko*, *Astracan*, and *Cazan*, he hath certeine of his Counsell not of greatest nobilitie, but of greatest trust, which haue more authoritie within their precincts (for the countenauncing and strengthning of their gouernment there) then the other Dukes that are set to gouerne in other places, as was noted before, in the manner of ordering their Prouinces. These hee chaungeth sometime euery yeare, sometime euery second or third yeare, but exceedeth not that time, except vpon very speciall trust, and good liking of the partie and his seruice: least by enlarging of their time, they might grow into some familiaritie with the enimie (as some haue done) being so farre out of sight.

The townes besides are very strongly fenced with trenches, castels, and store of munition, and haue garrisons within them, to the nũber of two or three thousand a piece. They are stoared with victails if any siege should come vpon them, for the space of two or three yeares before hande. The foure Castels of *Smolensko*, *Vobsko*, *Cazan* and *Astracan*, he hath made very strong to beare out any

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any siege: so that it is thought that those townes are impregnable.

As for the countries of *Pechora* and *Permia*, and that part of *Siberia*, which he hath now vnder him, they are kept by as easie meanes, as they were first got, vz. rather by shewing, then by vsing of armes. First, hee hath stoared the Countrie with as manie *Russes* as there are natiues, and hath there some fewe souldiers in garrison, inough to no keepe them vnder. Secondly, his officers and Magistrates there, are of his owne *Russe* people, and hee chaungeth them very often, vz. euery yeare twise or thrise: notwithstanding there bee no great feare of any innouation. Thirdly, he deuideth them into many small gouernments, like a staffe broke in many small pieces: so that they haue no strength beyng seuered, which was but little neyther when they were all in one. Fourthly, hee prouideth that the people of the Countrie haue neither armour, nor monie, beyng taxed and pilled so often as hee thinketh good: without any meanes to shake of that yoke, or to relieue themselues.

Meanes of holding the countries of *Pechora*, *Permia*, and *Siberia*.

In *Siberia* (where he goeth on in pursuing his conquest) he hath diuers castles and garrisons, to the nũber of six thousand souldiers of *Russes*, and *Polonians*, and sendeth many new supplies thither, to plant and to

inhabite,

inhabite, as he winneth ground. At this time besides he hath gotten the kings brother of *Siberia*, allured by certeine of his Captaines, to leaue his owne countrie by offers of great intertainement, and pleasanter life with the *Russe* Emperour, then he had in *Siberia*. He was brought in this laste yeare, and is now with the Emperour at *Moske* well intertey-ned.

This may be sayd of the *Russe* practise, whersoouer he ruleth, either by right of inheritance, or by conquest. First, he beareth the countrie of armour & other meanes of defence, which he permitteth to none; but to his *Boiarskeis* onely. Secondly, he robbeth them continually of their monie, and commodities, and leaueth them bare with nothing but their bodies, and liues, within certeine yeares compasse. Thirdly, he renteth and deuideth his territories into many small pieces by seuerall gouernments: so that none hath much vnder him to make any strength, though he had other opportunities. Fourthly, he gouerneth his Countries by men of small reputation, & no power of themselues, and straungers in those places where their gouernment lieth. Fiftly, he chaungeth his gouernours once a yeare ordinarily, that there grow no great liking nor intiernesse betwixt the people and them, nor acquaintance

tance with the enemy if they lie towards the borders. Sixtly, he appointeth in one and the same place aduersarie gouernours, the one to bee as Controller of the other, as the Dukes and Diacks: where (by meanes of their enuies and emulations) there is lesse hurt to bee feared by their agreement, and himselfe is better informed what is done amisse. Seuenthly, he sendeth many times into euery Prouince secrete messengers of speciall trust about him as intelligences, to prie and harken out what is doing, and what is amisse there. And this is ordinary, though it be sodaine, and vnknowen what time they will come.

Of the Tartars, and other borderers to the Countrie of Russia, with whome they haue most to doo in warre, and peace.

The 19. Chapter.

Their neighbours with whom they haue greatest dealings & intercourse, both in peace & warre, are first the *Tartar*: Secondly the *Polonian* whom the *Russe* calleth *Laches*, noting the first author or founder of the Nation, The *Polonians* called *Laches* by the *Russe*.

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tion, who was called *Laches* or *Leches*, whervnto is added *Po*, which signifieth *People*, & so is made *Polaches*, that is, the *People or posteritie of Laches*: which the *Latines* after their manner of writing call *Polanos*. The third are the *Swedens*. The *Polonians* and *Swedens* are better knowen to these partes of *Europe* then are the *Tartars*, that are farther of from vs (as being of *Asia*) and diuided into many tribes, different both in name, and gouernment one from another. The greatest and mightiest of them is the *Chrim Tartar*, (whom some call the *Great Cham*) that lieth South, and Southeastward from *Russia*, and doth most annoy the Countrie by often inuasions, commonly once euery yeare, sometimes entring very farre within the inland parts. In the yeare 1571. he came as farre as the citie of *Mosko*, with an armie of 200000. men, without any battaile, or resistance at all, for that the *Russe* Emperour (then *Iuan Vasilowich*) leading foorth his armie to encounter with him, marched a wrong way: but as it was thought of very purpose, as not daring to aduenture the fielde, by reason that hee doubted his nobilitie, and chiefe Captaines, of a meaning to betray him to the *Tartar*.

The *Chrim Tartar*.

The citie he tooke not, but fired the Subburbs, which by reason of the buildinges (which

(which is all of wood without any stone, brick, or lime, saue certein out roomes) kindled so quickly, and went on with such rage, as that it cōsumed the greatest part of the citie almost within the space of foure houres, being of 30. miles or more of compasse. Then might you haue seene a lamētable spectacle: besides the huge & mighty flame of the citie all on light fire, the people burning in their houses and streates, but most of all of such as laboured to passe out of the gates farthest from the enemie, where meeting together in a mightie throng, and so pressing euery man to preuent another, wedged themselues so fast within the gate, and streates neare vnto it, as that three ranks walked one vpon the others head, the vppermost treading downe those that were lower: so that there perished at that time (as was sayd) by the fire & the presse, the number of 800000 people, or more.

The firing of *Moske* by the *Chrim Tartar*, in the yeare 1571.

The *Chrim* thus hauing fired the Citie, and fedde his eyes with the sight of it all on a light flame, returned with his armie, and sent to the *Russe* Emperour a knife (as was sayd) to sticke himselfe withall: obbraiding this losse, & his desperate case, as not daring either to meet his enimy in the fielde, nor to trust his friends, or subiects at home. The principall cause of this continual quarell, be-

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twixt the *Russe* and the *Chrim*, is for the right of certeine border parts claimed by the *Tartar*, but possessed by the *Russe*. The *Tartar* alleageth that besides *Astracan*, & *Cazan* (that are the ancient possessiō of the East *Tartar*) the whole countrie from his bounds North and Westward, so farre as the citie of *Mosko*, and *Mosko* it selfe, perteineth to his right. Which seemeth to haue bene true by the report of the *Russes* thēselues, that tell of a certeine homage that was done by the *Russe* Emperour euery yeare, to the Gteat *Chrim* or *Cham*, the *Russe* Emperour standing on foote & feeding the *Chrims* horse, (himselfe sitting on his back) with oates out of his owne cap, in stead of a boule or maunger, & that within the castle of *Mosko*. And this homage (they say) was done til the time of *Basileus* grandfather to this man. Who surprising the *Chrim* Emperor by a stratagem, done by one of his Nobilitie (called *Iuan Demetrowich Bolsolsey*) was content with this raunsome, vz. with the chaunging of this homage into a tribute of furres: which afterwards also was denied to be paied, by this Emperours father.

Homage done by the *Russe* to the *Chrim Tartar*.

Hereupon they continue the quarrell, the *Russe* defending his countrie, and that which he hath wonne, the *Chrim Tartar* inuading him once or twise euery yeare, some time about Whitsontide, but oftener in Har-

uest.

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dict: What time if the great *Cham* or *Chrim* come in his owne person, he bringeth with him a great armie of 100000. or 200000. men. Otherwise they make shorte, and sudden roads into the countrie with lesser numbers, running about the list of the border as wild geese flie, inuading and retiring where they see aduantage.

Their common practise (being very populous) is to make diuers armies, & so drawing the *Russe* to one, or two places of the frontiers, to inuade at some other place, that is left without defence. Their manner of fight, or ordering of their forces, is much after the *Russe* manner (spoken of before) saue that they are all horsemen, and carrie nothing els but a bow, a sheafe of arrowes, and a falcon sword after the *Turkish* fashion. They are very expert horsme, & vse to shoot as readily backward, as forward. Some wil haue a horsmans staffe like to a bore speare, besides their other weapons. The comon souldier hath no other armour then his ordinary apparel, viz. a blacke sheepskin with the wooll side outward in the day time, & inward in the night time, with a cap of the same. But their *Morsey's* or Noblemen imitate the *Turke* both in apparel, & armour. When they are to passe ouer a riuer with their armie, they tie three or foure horses together, & taking long poles

The manner of the *Tartars* fight, and armour.

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or pieces of wood, bind them fast to the tails of their horse: so sitting on the poles they driue their horse ouer. At handie stroket (when they come to ioyne battaile) they are accounted farre better men then the *Russe* people, featse by nature, but more hardie & blouddy by continuall practise of warre: as men knowing no artes of peace, nor any ciuill practise.

The subtiltie of the *Tartar*.

Yet their subtiltie is more then may seeme to agree with their barbarous condition. By reason they are practised to inuade continually, and to robbe their neighbours that border about them, they are very pregnant, and ready witted to deuise stratageams vpō the suddaine for their better aduantage. As in their warre against *Beala* the fourth king of *Hungarie*, whome they inuaded with 500000. men, & obteined against him a great victorie. Where among other, hauing slaine his Chauncellor, called *Nicholas Schinick*, they founde about him the Kings priuie seale. Whereupon they deuised presently to counterfait letters in the Kings name, to the cities and townes next about the place, where the field was fought: with charge that in no sale they should conuey themselues, and their goods out of their dwellings, where they might abide safely without all feare of daunger, and not

leaue

leaue the countrie desolate to the possession of so vile & barbarous an enimie, as was the *Tartar* nation, terming themselues in all reproachfull manner. For notwithstanding he had lost his carriages, with some fewe straglers that had marched disorderly, yet hee doubted not but to recouer that losse, with the accesse of a notable victorie, if the sauage *Tartar* durst abide him in the fielde. To this purpose hauing written their letters in the *Polish* character, by certaine young men whom they tooke in the field, & signed them with the Kings seale, they dispatched them foorth to all the quarters of *Hungaria*, that lay neare about the place. Whereupon the *Vngarians*, that were now flying away with their goods, wiues, & children, vpon the rumour of the Kings ouerthrow, taking confort of these counterfait letters, stayed at home. And so were made a prey, being surprised on the suddaine by this huge number of these *Tartars* that had cõpassed them about before they were aware.

When they besiege a towne or fort, they offer much parle, and sende many flattering messages to perswade a surrendry: promising all things that the inhabitants will require: but being once possessed of the place, they vse all manner of hostilitie, and cruelties. This they doo vppon a rule they

haue, vz: that Iustice is to be practised but towardes their owne. They encounter not lightly, but they haue some ambush, whereunto (hauing once shewed themselues, and made some short cõflict, they retire, as repulsed for feare, and so draw the enimie into it if they can. But the *Russe* being wel acquainted with their practise, is more warie of them. When they come a rouing with some small number, they set on horseback counterfait shapes of men, that their number may seeme greater.

When they make any onset, their manner is to make a great shoute, crying all out together *Olla Billa, Olla Billa, God helpe vs, God helpe vs.* They contemne death so much, as that they chose rather to die, than to yeeld to their enimie, and are some when they are slaine to bite the very weapon, when they are past striking, or helping of themselues. Wherein appeareth how different the *Tartar* is in his desperate courage from the *Russe*, and *Turke*. For the *Russe* Souldier if he begin once to retire putteth all his safety in his speedie flight. And if once he be taken by his enemie, he neyther defendeth himselfe, nor intreateth for his life, as reckoning straight to die. The *Turke* contrarily when he is past hope of escaping, falleth to intreatie, and casteth away his weapon,

offereth

offereth both his handes, and holdeth them vp, as it were to be tyed: hoping to saue his life, by offering himselfe bondslaue.

The chiefe bootie the *Tartars* seeke for in all their warres, is to get store of captiues, specially yong boyes, and girls, whom they sell to the *Turkes*, or other their neighbors. To this purpose they take with them great baskets made like bakers panniers to carrie them tenderly, and if any of them happen to tyer, or to be sicke on the way, they dash him against the ground, or some tree, and so leaue him dead: The souldiers are not troubled with keeping the captiues, and the other bootie, for hindering the execution of their warres, but they haue certein bands that intend nothing els, appointed of purpose to receiue, and keepe the captiues and the other praye.

The *Russe* borderers (being vsed to their inuasions lightly euery yeere in the sommer) keepe fewe other cattel on the border pares, saue swine onely, which the *Tartar* will not touch, nor driue away with him: for that he is of the *Turkish* religion, and will eate no swines flesh. Of Christ our Sauiour they confesse asmuch as doeth the *Turke* in his Alkaron, vz. that hee came of the Angell *Gabriel*, and the Virgin *Marie*, that hee was a great Prophet, and shalbe the Iudge of the world at

The *Tartar* religion.

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at the last day. In other matters likewise, they are much ordered after the manner and direction of the *Turke*: haning felt the *Turkish* forces when hee wonne from them *Azou*, & *Caffa*, with some other townes about the *Euxine*, or *Blacke sea*, that were before tributaries to the *Chrim Tartar*. So that now the Emperour of the *Chrims* for the most part is chosen some one of the Nobilitie whom the *Turke* doeth commend: whereby it is brought nowe to that passe, that the *Chrim Tartar* giueth to the *Turke* the tenth part of the spoyle, which hee getteth in his warres against the Christians.

Herein they differ from the *Turkish* religion, for that they haue certeine idole puppets made of silke, or like stuffe, of the fashion of a man, which they fasten to the doore of their walking houses, to be as *Lares* or keepers of their house. And these idols are made not by all, but by certeine religious women, which they haue among them for that, & like vses. They haue besides the image of their King or great *Cham*, of an huge bigness which they eue & at euery stage: when the army marcheth: & this euery one must bend and bowe vnto as hee passeth by it, bee he *Tartar*, or stranger. They are much giuen to witchcraft, & ominous coniectures, vpon euery accident which they heare, or see.

In

In making of mariages they haue no regard of alliance or conſanguinitie. Onely with his mother, ſiſter, and daughter a man may not marrie, and though hee take the woman into his houſe, and accompany with her, yet hee accounteth her not for his wife, till he haue a childe by her. Then he beginneth to take a dowrie of her friendes of horſe, ſheepe, kyne, &c. If ſhe be barren after a certeine time, he turneth her home againe.

Vnder the Emperour they haue certeine Dukes, whome they call *Morſeis* or *Dindymorſeis*: that rule ouer a certeine number of 10000. 20000. or 40000. a piece, which they call *hoords*. When the Emperour hath any vſe of them to ſerue in his warres, they are bound to come, & to bring with them their ſouldiers to a certeine nomber, euery man with his two horſe at the leaſt, the one to ride on, the other to kill, when it commeth to his turne to haue his his horſe eate. For their chiefe vittaile is horſe fleſh, which they eate without bread, or any other thing with it. So that if a *Tartar* be taken by a *Ruſſe*, he ſhall be ſure lightly to finde a horſe legge, or ſome other part of him at his ſaidle bow. The *Tartar* Nobilitie. The *Tartar* dyet.

This laſt yeere when I was at the *Moske*, came in one *Kiriach Morſey*, nephewe to the Emperour of the *Chrims*, that now is (whoſe father was Emperour before) accompanied with

with 300. *Tartars*, and his two wiues, whereof one was his brothers widdow. Where being intertained in very good sort after the *Russe* manner, hee had sent vnto his lodging for his welcome, to bee made ready for his supper and his companies, two very large and fatte horses, ready flawed in a fledde. They preferre it before other flesh, because the meate is stronger (as they say) then beefe, mutton, and such like. And yet (which is marueile) though they serue all as horsemen in the warres, and eate all of horse flesh, there are brought yeerely to the *Moske* to beeexchanged for other cõmodities 30. or 40. thousand *Tartar* horse, which they call *Cones*. They keepe also great heards of kine, and flockes of blacke sheepe, rather for the skins and milke (which they carry with them in great bottels) then for the vse of the flesh, though sometimes they eate of it. Some vse they haue of ryse, figs, and other fruites. They drinke milke or warme blood, and for the most part eate them both together. They vse sometimes as they trauaile by the way, to let their horse blood in a vain, and to drinke it warme, as it commeth from his body.

The *Tartars* dwelling.

Townes they plant none, nor other standing buildings, but haue walking houses which the Latines call *Vrij*, built vpon wheeles

wheeles like a shepheards cottage. These they drawe with them whithersoeuer they goe, driuing their cattaile with them. And when they come to their stage, or standing place, they plant their cart houses very orderly in a ranke: and so make the forme of streetes, and of a large towne. And this is the manner of the Emperour himselfe, who hath no other seat of his Empire but an *Agora*, or towne of wood, that moueth with him whithersoeuer hee goeth. As for the fixed and standing building vsed in other countreys, they say they are vnwholsome and vnpleasant.

They beginne to moue their houses and cattaile in the spring time from the South part of their Countrey towards the North parts. And so driuing on til they haue grased all vp to the farthest part Northwarde, they returne backe againe towardes their South countrey (where they continue all the winter) by ten or twelue miles a stage: in the meane while the grasse being sprung vp againe, to serue for their cattaile as they returne. From the border of the *Shalcan* towards the *Caspian* sea, to the *Russe* frontiers, they haue a goodly Countrey, specially on the South and Southeast partes, but lost for lacke of tillage.

Of money they haue no vse at all, and therefore

therefore preferre braſſe and ſteele before other mettals, ſpecially bullate, which they vſe for ſwords, kniues, and other neceſſaries. As for golde and ſiluer they neglect it of very purpoſe, (as they doe all tillage of their ground) to be more free for their wandring kinde of life, and to keepe their Countrey leſſe ſubiect to inuaſiõs. Which giueth them great aduantage againſt all their neighbors, euer inuading, & neuer being inuaded. Such as haue taken vpon them to inuade their Countrey (as of olde time *Cyrus* and *Darius Hyſtaſpis*, on the Eaſt and Southeaſt ſide) haue done it with very ill ſucceſſe: as we find in the ſtories written of thoſe times. For their manner is when any will inuade them, to allure and drawe them on by flying and reculing (as if they were afraide) till they haue drawen them ſome good way within their countrey. Then when they beginne to want vittaile and other neceſſaries (as needs they muſt where nothing is to bee had) to ſtoppe vp the paſſages, and indoſe them with multitudes. By which ſtratagem (as we reade in *Leonicus Chalcocondylas* in his *Turkiſh* ſtorie) they had welnigh ſurpriſed the great aud huge armie of *Tamerlan*, but that hee retyred with all ſpeede hee couilde, towardes the riuer *Tanais*, or *Don*, not without great loſſe of his men, and carriages.

In

In the storie of *Pachymerius* the *Greeke* (which he wrote of the Emperours of *Constantinople* from the beginning of the reigne of *Michael Paleologus* to the time of *Andronicus* the elder) I remember hee telleth to the same pourpose of one *Nogus* a *Tartari*, an captaine vnder *Cazan* the Emperour of the East *Tartars* (of whome the Citie and kingdome of *Cazan* may seeme to haue taken the denomination) who refused a present of Pearle and other iewels sent vnto him from *Michael Paleologus*: asking withall, for what vse they serued, and whither they were good to keepe away sickneſſe, death, or other misfortunes of this life, or no. So that it seemeth they haue, euer or long time bene of that minde to value things no further, then by the vse, and necessitie for which they serue.

For person and complexion they haue broad and flatte visages, of a tanned colour into yellowe and blacke, fearse and cruell lookes, thin haired vpon the vpper lippe, and pitte of the chinne, light and nimble bodied, with short legges, as if they were made naturally for horsemen: whereto they practise themselues from their childehood, seldome going afoote about any businesse. Their speach is very suddaine and loude, speaking as it were out of a deepe hollowe

throate.

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throate. When they ſing you woulde thinke a kowe lowed, or ſome great bandogge howled. Their greateſt exerciſe is ſhooting, wherein they traine vp their children from their very infancie, not ſuffering them to eate, til they haue ſhot neere the marke within a certein ſeatling. They are the very ſame that ſometimes were called *Scythæ Nomades*, or the *Scythian Shepheards*, by the *Greeks* and *Latines*. Some thinke that the *Turkes* tooke their beginning from the nation of the *Chrim Tartars*. Of which opinion is *Laonicus Chalcocondylas* the *Greeke* Hiſtoriographer, in his firſt booke of his *Turkiſh* ſtorie. Wherein hee followeth diuers very probable coniectures: The firſt taken from the very name it ſelfe, for that the worde *Turke* ſignifieth a ſhepheard, or one that foloweth a vagrant and wilde kinde of life. By which name theſe *Scythian Tartars* haue euer bene noted, being called by the *Greekes* τριβαλλοὶ νόμαδες or the *Scythian* ſhepheards. His ſecond reaſon, becauſe the *Turks* (in his time) that dwelt in *Aſia the leſſe*, to wit, in *Lydia*, *Coria*, *Phrygia*, and *Cappadocia*, ſpake the very ſame language that theſe *Tartars* did, that dwelt betwixt the riuer *Tanais* or *Don*, and the countrey of *Sarmatia*, which (as is well knowen) are theſe *Tartars* called *Chrims*. At this time alſo the whole nation

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of the *Turkes* differ not much in their common speach from the *Tartar* language. Thirdly because the *Turke* and the *Chrim Tartar* agree so well together, aswell in religion as in matter of traffique neuer inuading, or iniurying one another: saue that the *Turke* (since *Laonicus* his time) hath encroached vpon some Townes vpon the *Euxin* sea, that before perteined to the *Chrim Tartar*. Fourthly, because *Ortogules* sonne to *Ogurzalpes*, & (father to *Otoman* the first of name of the *Turkish* nation) made his first roads out of those partes of *Asia*, vpon the next borderers, till he came towardes the countreys about the hill *Taurus*, where hee ouercame the *Greeks* that inhabited there: and so enlarged the name and territorie of the *Turkish* nation, til he came to *Eubœa* and *Attica*, and other partes of *Greece*. This is the opinion of *Laonicus*, who liued among the *Turks* in the time of *Amurat* the sixt *Turkish* Emperour, about the yeere 1400. when the memorie of their originall was more fresh: and therefore the likelier hee was to hit the trueth.

There are diuers other *Tartars* that border vpon *Russia*, as the *Nagaies*, the *Cherezissens*, the *Mordwites*, the *Circasses*, and the *Shalcans*, which all differ in name more then in regiment, or other condition, from

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The *Nagay Tartar* the cruelleſt.

The *Chircaſce* the ciuileſt *Tartar*.

the *Chrim Tartar* except the *Chircaſſes* that border Southweſt, towardes *Lituania*, and are farre more ciuil then the reſt of the *Tartars*, of a comely perſon, and of a ſtately behauiour, as applying themſelues to the faſhion of the *Polonian*. Some of them haue ſubiected themſelues to the kings of *Poland*, & profeſſe Chriſtianitie. The *Nagay* lyeth Eaſtwarde, and is reckoned for the beſt man of warre among all the *Tartars*, but verie ſauage, and cruell aboue all the reſt. The *Cheremiſin Tartar*, that lieth betwixt the *Ruſſe* & the *Nagay*, are of two ſorts, the *Lug auoy* (that is of the valley) and the *Nagornay*, or of the hillie countrey. Theſe haue much troubled the Emperours of *Ruſſia*. And therfore they are content now to buy peace of thē, vnder pretence of giuing a yeerely penſion of *Ruſſe* commodities, to their *Morſeis*, or *Diuoymorſeis*, that are chiefe of their tribes. For which alſo they are boūd to ſerue thē in their wars, vnder certeine conditions. They are ſaide to be iuſt & true in their dealings: and for that cauſe they hate the *Ruſſe* people, whom they account to be double, & falſe in all their dealing. And therfore the common ſort are very vnwilling to keep agreement with them, but that they are kept in by their *Morſeis*, or Dukes for their penſions ſake.

The *Cheremiſen Tartar*.

The moſt rude & barbarous is coūted the

Mordnite

Mordwit Tartar, that hath many ſelffaſhiõs, & ſtrange kinds of behauiour, differing frõ the reſt. For his religiõ, thogh he acknowlege one god, yet his maner is to worſhip for god, that liuing thing, that he firſt meeteth in the morning & to ſweare by it al that whole day whether it be horſe, dogge, catte, or whatſoeuer els it be. When his friend dieth, he killeth his beſt horſe, and hauing flayed off the skin, he carrieth it on high vpon a long pole, before the corpes to the place of buriall. This hee doeth (as the *Ruſſe* ſayeth) that his friend may haue a good horſe to carie him to heauen: but it is likelier to declare his loue towardes his dead friende, in that hee will haue to die with him the beſtthing that hee hath.

The *Mordwite Tartar* the moſt barbarous of the reſt.

Next to the kingdome of *Aſtracan*, that is the fartheſt part Southeaſtward of the *Ruſſe* dominion, lyeth the *Shalcan*, and the countrey of *Media*: whither the *Ruſſe* marchants trade for raw ſilks, ſyndon, ſaphion, skins, and other commodities. The chiefe townes of *Media* where the *Ruſſe* tradeth, are, *Derbent* (built by *Alexander* the great, as the inhabitauntes ſaye) and *Zamachie* where the ſtaple is kept for rawe ſilkes. Their manner is in the Spring time to reuiue the ſilke-wormes (that lye dead all the Winter) by laying them in the warme

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sunne, and (to hasten their quickening that they may sooner goe to worke) to put them into bags, and so to hang them vnder their childrens armes. As for the worme called *Chriniſin* (as we call it *chrymſon*) that maketh coloured silke, it is bred not in *Media*, but in *Aſsyria*. This trade to *Derbent* and *Samachie* for rawe silkes, and other commodities, of that countrey, as also into *Perſia*, and *Bougharia*, downe the riuer *Volgha*, and through the *Caſpian* sea, is permiteed aswell to the Engliſh, as to the *Ruſſe* marchants, by the Emperours laſt Graunt at my being there. Which hee accounteth for a very ſpeciall fauour, and might prooue in deede very beneficiall to our Engliſh marchants, if the trade were wel, and orderly vſed.

The whole nation of the *Tartars* are vtterly voyde of all learning, and without written Lawe. Yet certeine rules they haue which they holde by tradition, common to all the *Hoords* for the practiſe of their life. Which are of this ſort. *Firſt*, To *obey their Emperour and other Magiſtrates, whatſoeuer they commaunde about the publique ſeruice.* 2. *Except for the publique behoofe, euery man to be free and out of controlement.* 3. *No priuate man to poſſeſſe any lands, but the whole countrey to be as a common.* 4. To *neglect all daintineſſe and varietie of meates, and to content themſelues*

themselues with that which commeth next to hand, for more hardnesse, and readinesse in the executing of their affaires. 5. To weare any base attire, and to patch their clothes, whether there bee anie neede or not: that when there is neede, it bee no shame to weare a patcht coate. 6 To take, or steale from anie stranger whatsoeuer they can gette, as beeyng enemies to all men, saue to such as will subiect themselues to them. 7. Towardes their owne hoorde and nation to be true in word, and deede. 8. To suffer no stranger to come within the Realme, If any doe, the same to bee bondslaue to him that first taketh him, except such marchants and other as haue the Tartar Bull, or passport about them.

Of the Permians, Samoites, Of the Permians Samoites, *and* Lappes.

The 20. Chapter.

THe *Permians* & *Samoits* that lye frō *Russia*, north & Northeast, are thought likewise to haue takē their beginning from the *Tartar* kind. And it may partly be gessed by the fashion of their countenance, as hauing all broade, & flat faces, as the *Tartars* haue, except the *Chirchasses*. The *Permians* are accounted for a very ancient people. They are now subiect to the *Russe*. They liue by hunting, and trading with their furres, as doth also the *Samoyt*, that dwelleth more towardes the North sea. The *Samoyt* hath his name (as the *Russe* saith) of eating himselfe: as if in times past, they liued as the Cannibals, eating one another. Which they make more probable, because at this time they eat all kind of raw flesh, whatsoeuer it bee, euen the very carion that lieth in the ditch. But as

The Permans.

The Samoites.

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as the *Samoits* themſelues wil ſay, they were called *Samoie*, that is of themſelues, as though they were *Indigena*, or people bredde vpon that very ſoyle, that neuer changed their ſeat from one place to another, as moſt nations haue done. They are ſubiect at this time to the Emperour of *Ruſſia*.

I talked with certeine of them, and finde that they acknowledge one God: but repreſent him by ſuch things as they haue moſt vſe and good by. And therfore they worſhip the Sun, the Ollen, the Loſh, and ſuch like. As for the ſtorie of *Slata Baba*, or the *Golden hagge*, (which I haue read in ſome mappes, and deſcriptions of theſe countries, to bee an idole after the forme of an olde woman) that being demaunded by the Prieſt, giueth them certeyne Oracles, concerning the ſucceſſe, and euent of thinges, I founde it to bee but a verye fable. Onelie in the Prouince of *Obdoria* vpon the Sea ſide, neare to the mouth of the great riuer *Obba*, there is a rocke, which naturally (beeing ſomewhat helped by imagination) may ſeeme to beare the ſhape of a ragged woman, with a child in her armes (as the rock by the North cape the ſhape of a Frier) where the *Obdorian Samoites* vſe much to reſort, by reaſon of the commoditie of the place for fiſhing; and there ſometime (as their manner

The *Samoites* religion.

Slata Baba or the golden Hag.

ner is) conceiue, and practise their sorceries, and ominous coniecturings about the good, or bad speed of their iourneies, fishings, huntings, and such like,

The *Samoits* habite and behauiour. They are clad in Seale skins, with the hearie side outwards downe as low as the knees, with their breeches and nether stocks of the same, both men and women. They are all blacke haired, naturally beardlesse. And therefore the men are hardly discerned from the women by their looks: saue that the women weare a lock of haire down along both their eares. They liue in a maner a wilde and a sauage life, rouing still from one place of the countrey to another, without anie propertie of house or land more to one then to an other. Their leader or directer in euery companie, is their *Papa* or Priest.

The *Lappes.* On the North side of *Russia* next to *Corelia*, lieth the countrey of *Lappia*, which reacheth in length from the farthest poynt Northward, (towardes the Northcape) to the farthest part Southeast (which the *Russe* calleth *Sweetnesse* or Holie nose, the English men *Capegrace*) about 245. verst or miles. Frō *Sweetnesse* to *Candelox* by the way of *Versega* (which measureth the breadth of that countrey) is 90. miles or there abouts. The whole countrey in a manner is eyther lakes, or mountaines, which towardes the Sea side

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are called T*ondro*, becauſe they are all of hard and craggy rocke, but the inland partes are well furniſhed with woods, that growe on the hilles ſides, the lakes lying betweene. Their diet is very bare & ſimple. Bread they haue none, but feed onely vpon fiſh & fowle. They are ſubiect to the Emperour of *Ruſſia*, and the two Kings of *Sweden*, and *Denmark*: which all exact tribute and cuſtome of them (as was ſaid before) but the Emperour of *Ruſſia* beareth the greateſt hand ouer them, and exact of them farre more then the reſt. The opinion is that they were firſt termed *Lappes* of their briefe and ſhort ſpeach. The *Ruſſe* deuideth the whole natiō of the *Lappes* into two ſorts. The one they call *Nowremanſkoy Lapary*, that is, the *Noruegian Lappes*: becauſe they be of the *Daniſh* religion. For the *Danes* and *Norwegians* they account for one people. The other that haue no religion at all, but liue as brute and Heatheniſh people, without God in the world, they call *Dikoy Lopary*, or the wild *Lappes*.

The whole nation is vtterly vnlearned, hauing not ſo much as the vſe of any Alphabet, or letter among them. For practiſe of witchcraft and ſorcery, they paſſe all nations in the world. Though for the enchaunting of ſhippes that ſaile along their coaſt (as I haue heard it reported) and their giuing of winds

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good to their friends, and contrary to other, whom they meane to hurt by tying of certein knots vpon a rope (somewhat like to the tale of *Æolus* his windbag) is a very fable, deuiſed (as may ſeeme) by themſelues, to terrifie ſailers for comming neare their coaſt. Their weapons are the long bow, and handgunne, wherein they excell, aſwell for quicknes to charge and diſcharge, as for nearneſſe at the marke, by reaſon of their cõtinuall practiſe (wherto they are forced) of ſhooting at wild fowle. Their manner is in Sommer time to come downe in great companies to the ſea ſide, to *Wardhuyſe*, *Cola*, *Kegor*, and the bay of *Vedagoba*. & there to fiſh for Codd, Salmon, & But-fiſh, which they ſell to the *Ruſſes*, *Danes*, & *Norwegians*, and now of late to the Engliſh mẽ that trade thither with cloth, which they exchaunge with the *Lappes* and *Corelians* for their fiſh, oile, and furres, whereof alſo they haue ſome ſtore. They hold their mart at *Cola* on S. *Peters* day: what time the Captain of *Wardhuyſe* (that is reſiant there for the king of *Denmarke*) muſt be preſent, or at leaſt ſend his deputie to ſet prices vpon their ſtockfiſh, traine oile, furres, and other commodities: as alſo the *Ruſſe* Emperours cuſtomer, or tribute taker, to receiue his cuſtome, which is euer payed before any thing can be bought, or ſold. When their fiſhing is done, their mã-

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ner is to drawe their carbasses, or boates on shoare, & there to leaue them with the keele turned vpwardes, till the next spring tide. Their trauaile too & fro is vpon sleds, drawen by the Olen deer: which they vse to turne a grasing all the Sommer time, in an iland called *Kilden* (of a very good soile compared with other partes of that countrie) and towards the winter time, when the snow beginneth to fall, they fetch them home again, for the vse of their sledde.

Of their Ecclesiastical state, with their Church offices.

The 21. Chapter.

Oncerning the gouernement of their Churche, it is framed altogether after the māner of the Greeks, as being a part of that Church, and neuer acknowledging the iurisdiction of the Latine Church, vsurped by the Pope. That I may keepe a better measure in descri-

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deſcribing their ceremonies, thē they in thē vſing them (wherein they are infinite) I will note briefly: Firſt, what Eccleſiaſticall degrees, or offices they haue with the iuriſdiction, and practiſe of them. Secondly, what doctrine they holde in matter of religion, Thirdly, what leiturgie, or forme of ſeruice they vſe in their Churches, with the manner of their adminiſtring the Sacramēts, Fourthly, what other ſtraunge ceremonies, and ſuperſtitious deuotions are vſed among them.

The church officers.

Their offices, or degrees of Churchmen, are as many in number, and the ſame in a manner both in name and degree, that were in the Weſterne churches. Firſt they haue their *Patriarch*, then their *Metropolites*, their *Archbiſhops*, their *Vladikey* or *Biſhops*, their *Protopapes* or *Archprieſts*, their *Papes* or *Prieſts*, their *Deacons*, *Friers*, *Monkes*, *Nunnes*, and *Eremites*.

The Patriarch.

Their *Patriarch*, or chiefe directer in matter of religion vntill this laſt yeare, was of the citie of *Conſtantinople* (whom they called the *Patriarch* of *Sio*) becauſe being driuen by the *Turke* out of *Conſtantinople* (the ſeate of his Empire) he remoued to the Ile *Sio*, ſometimes called *Chio*, and there placed his Patriarchiall ſea. So that the Emperours, and clergie of *Ruſſia*, were wont yearely to ſend gifts thither, and to acknowledge a ſpirituall kind of homage, and ſubiection due to him,

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and to that Church. Which cuſtome they haue held (as it ſeemeth) euer ſince they profeſſed the Chriſtian religiō. Which how long it hath bene I could not well learne, for that they haue no ſtorie, or monument of antiquitie (that I could heare of) to ſhewe what hath bene done in times paſt within their countrie, concerning either Church, or common wealth matters. Onely I heare a report among them, that about three hundred yeares ſince, there was a marriage betwixt the Emperour of *Conſtantinople*, & the kings daughter of that countrie: who at the firſt denied to ioyne his daughter in marriage with the *Greeke* Emperour, becauſe he was of the Chriſtian religion. Which agreeth well with that I finde in the ſtorie of *Laonicus Chalcacondylas* concerning Turkiſh affaires in his fourth booke: where hee ſpeaketh of ſuch a marrage betwixt *Iohn* the Greeke Emperour, and the Kings daughter of *Sarmatia*. And this argueth out of their owne report, that at that time they had not receyued the Chriſtian religion: as alſo that they were conuerted to the faith, and withall peruerted at the very ſame time, receyuing the doctrine of the goſpell, corrupted with ſuperſtitions euen at the firſt when they tooke it from the *Greeke* Church, which it ſelfe then was degenerate, and corrupted with many ſuper-

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ſuperſtitions, and fowle errours, both in doctrine and diſcipline: as may appeare by the ſtory of *Nicephorus Gregoras*, in his 8. and 9. bookes. But as touching the time of their conuerſion to the chriſtiã faith, I ſuppoſe rather that it is miſtaken by the *Ruſſe*, for that which I find in the *Polonian* ſtorie, the ſecõd booke the third chapter: where is ſaid that about the yeare 990. *Vlodomirus* Duke of *Ruſſia*, married one *Anne* ſiſter to *Baſilius*, and *Conſtantinus* brothers, & Emperours of *Conſtantinople*. Wherupon the *Ruſſe* receiued the faith & profeſsion of Chriſt. Which though it be ſomewhat more auncient then the time [illegible]ted before out of the *Ruſſe* report, yet it falleth out al to one reckoning, touching this point, vz: in what truth and ſinceritie of doctrine the *Ruſſe* receiued the firſt ſtampe of religion: for aſmuch as the *Greeke* church at that time alſo was many waies infected with errour, and ſuperſtition.

The tranſlation of the Patriarchicall ſea from *Conſtantinople* or *Sio*, to *Moſko*.

At my being there, the yere 1588 came vnto the *Moſko* the *Patriarch* of *Conſtãtinople*, or *Sio*) called *Hieronomo* being baniſhed as ſome ſaid) by the *Turke*, as ſome other reported by the *Greeke* clergie depriued. The Emp. being giueu altogether to ſuperſtitious deuotions, gaue him great intertainment. Before his cõming to *Moſko*, he had bene in *Italy* with the Pope, as was reported ther by ſome of his cõpany.

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pany. His arrād was to cōſult with the Emp. concerning theſe points. Firſt about a league to paſſe betwixt him & the king of *Spaine*, as the meeteſt Prince to ioyne with him in oppoſition againſt the *Turke*. To which purpoſe alſo Ambaſſages had paſſed betwixt the *Ruſſe* & the *Perſian*. Likewiſe from the *Georgians* to the Emperour of *Ruſſia*, to ioyne league together, for the inuading of the *Turke* on all ſides of his dominion: taking the aduantage of the ſimple qualitie of the *Turke* that now is. This treatie was helped forward by the Emperours Ambaſſadour of Almaine, ſent at the ſame time to ſolicite an inuaſion vpon the parts of *Polonia*, that lie towards *Ruſland*, and to borrow mony of the *Ruſſe* Emperour, to purſue the warre for his brother *Maximilian*, againſt the *Swedens* ſon how king of *Poland*. But this conſultation concerning a league betwixt the *Ruſſe* & the *Spaniard*, (which was in ſome forwardnes at my comming to *Mosko*, and already one appointed for Ambaſſage into *Spaine*) was marred by means of the ouerthrow giuen to the *Spaniſh* king by her Maieſtie, the Queene of England, this laſt yeare. Which made the *Ruſſe* Emperour and his Counſell, to giue a ſadder countenance to the Engliſh Ambaſſadour at that time: for that they were diſappointed of ſo good a policie, as was this coniunction

iunction ſuppoſed to bee betwixt them and the *Spaniſh*.

His ſecond purpoſe (whereto the firſt ſerued as an introduction) was in reuenge of the Turke and the Greeke cleargie, that had thruſt him from his ſeat, to treate with them about the reducing of the *Ruſſe* church vnder the Pope of Rome. Wherein it may ſeeme that comming lately from Rome, he was ſet on by the Pope, who hath attempted the ſame many times before, though all in vaine: and namely in the time of the late Emperour *Iuan Vaſilewich*, by one *Anthony* his Legate. But thought this belike a farre better meane to obteine his purpoſe by treatie and mediation of their owne Patriarch. But this not ſucceeding, the Patriarch fell to a third point of treatie, concerning the reſignation of his Patriarchſhip, & tranſlation of the Sea from *Conſtantinople*, or *Sio*, to the citie of *Moſko*. Which was ſo well liked, and intertained by the Emperour (as a matter of high religion, & pollicie) that no other treatie (ſpecially of forrein Ambaſſages) could be heard, or regarded, till that matter was concluded.

The reaſon wherewith the Patriarch perſwaded the tranſlating of his Sea to the citie of *Moſko* were theſe in effect. Firſt, for that the Sea of the Patriarch was vnder the *Turk*, that

that is enemie to the faith. And therefore to bee remoued into ſome other countrie of Chriſtian profeſsion, Secondly, becauſe the *Ruſſe* church was the only naturall daughter of the Greeke at this time, and holdeth the ſame doctrine & ceremonies with it: the reſt being all ſubiect to the Turke, and fallen away from the right profeſsion. Wherein the ſubtill Greeke to make the better market of his broken ware, aduaunced the honour that would growe to the Emperour, and his countrie: to haue the Patriarches ſeat, tranſlated into the chief citie, and ſeat of his Empire. As for the right of tranſlating the ſea, and appointing his ſucceſſour; hee made no doubt of it, but that it perteyned wholy to himſelfe.

The Patriarchſhip of *Conſtantinople* tranſlated to *Moſko*.

So the Emperour, & his Counſell, with the principall of his cleargie being aſſembled at the *Moſko*, it was determined that the *Metropolite* of *Moſko*, ſhould become Patriarch of the whole Greeke Church, and haue the ſame full authoritie, & iuriſdiction that perteined before to the Patriarch of *Conſtantinople*, or *Sio*. And that it might bee done with more order, & ſolemnitie, the 25. of *Ianuary*, 1588. the Greeke Patriarch accõpanied with the *Ruſſe* Cleargie, went to the great Church of *Precheſte*, or our Ladie, within the Emperours caſtle (hauing firſt wandred thorough

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the whole citie in manner of a proceſsion, and bleſsing the people with his two fingers) where hee made an Oration, and deliuered his reſignation in an inſtrument of writing, and ſo laied downe his Patriarchicall ſtaffe. Which was preſently receiued by the Metropolite of *Moſko*, and diuers other ceremonies vſed about the inauguration of this new Patriarch.

The day was holden very ſolemne by the people of the citie, who were cõmaunded to forbeare their workes, and to attend this ſolemnitie. The great Patriarch that day was honoured with rich preſents ſent him from the Emperour and Empreſſe, of plate, cloth of gold, furres, &c: carried with great pompe thorough the ſtreats of *Moſko* and at his departing receiued many giftes more, both from the Emperour, Nobilitie, and Cleargie. Thus the Patriarchſhip of *Conſtantinople*, or *Sio*, (which hath continued ſince the Counſell of *Nice*) is now tranſlated to *Moſko*, or they made beleeue that they haue a Patriarch with the ſame right and authoritie that the other had. Wherin the ſubtil *Greeke* hath made good aduantage of their ſuperſtition, and is now gone away with a rich bootie into *Poland*, whither their Patriarchſhip be currant or not.

The matter is not vnlike to make ſome

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schisme betwixt the *Greeke* & *Russe* Church, if the *Russe* holde this Patriarchship that he hath so well payed for, and the Greekes elect an other withall as likely they will, whither this man were banished by the Turke, or depriued by order of his owne Cleargie. Which might happen to giue aduantage to the Pope, & to bring ouer the *Russe* Church to the sea of Rome (to which end peraduenture he deuised this stratageam, and cast in this matter of schisme among them) but that the Emperours of *Russia* know well enough, by the exãple of other christian Princes, what inconuenience would grow to their state & coũtrie, by subiecting themselues to the Romish sea. To which ende the late Emperour *Iuan Vasilowich* was very inquisitiue of the Popes authority ouer the Princes of christendome, & sent one of very purpose to Rome, to behold the order, & behauior of his court.

With this Patriarch *Hieronimo* was driuen out at the same time by the great Turke, one *Demetrio* Archbishop of *Larissa*: who is now in England, & pretendeth the same cause of their banishment by the Turke (to wit) their not admitting of the Popes new Kalender, for the alteration of the yeare. Which how vnlikely it is, may appeare by these circumstances. First, because there is no such affection, nor friendlie respect betwixt the

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Pope & the Turke, as that he ſhould baniſh a ſubiect for not obeying the Popes ordinace, ſpecially in a matter of ſome ſequele for the alteration of times within his owne countries. Secondly, for that he maketh no ſuch ſcruple in deducting of times, and keeping of a iuſt and preciſe account from the incarnatiō of Chriſt: whom he doth not acknowledge otherwiſe then I noted before. Thirdly, for that the ſaid Patriarch is now at *Naples* in *Italy*, where it may be gheſſed he would not haue gone within the Popes reach, and ſo neare to his noſe, if he had bene baniſhed for oppoſing himſelfe againſt the Popes decree.

The Patriarches iuriſdiction.

This office of Patriarchſhip now tranſlated to *Mosko*, beareth a ſuperiour authoritie ouer all the Churches, not onely of *Ruſſia*, & other the Emperours dominions, but thorough out all the churches of Chriſtendome that were before vnder the Patriarch of *Cōſtantinople*, or *Sio*: or at leaſt the *Ruſſe* Patriarch imagineth himſelfe to haue the ſame authoritie. Hee hath vnder him as his proper dioceſſe the Prouince of *Mosko*, beſides other peculiars. His court, or office is kept at the *Mosko*.

The Metropolites.

Before the creatio of this new Patriarch, they had but one *Metropolite*, that was called the *Metropolite* of *Mosko*. Now for more

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state to their Church, and newe Patriarch, they haue two Metropolites, the one of *Nouogrod velica*, the other of *Rostaue*. Their office is to receiue of the Patriarch such Ecclesiasticall orders, as he thinketh good, and to deliuer the charge of them ouer to the Archbishops, besides the ordering of their owne dioceſſe.

Their Archbishops are foure: of *Smolenſko*, *Caſon*, *Vobsko*, and *Vologda*. The partes of their office is all one with the Metropolites: saue that they haue an vnder iurisdiction, as Suffraganes to the Metropolites, and superiours to the Bishops. The next are the *Vladikeis*, or Bishops, that are but sixe in all: of *Crutitska*, of *Rezan*, of *Oſter* and *Torſhock*, of *Colomenska*, of *Volodomer*, of *Suſdalla*. These haue euery one a very large dioceſſe: as diuiding the rest of the whole countrie among them.

Archbishops.

Bishops.

The matters perteyning to the Ecclesiasticall iurisdiction, of the Metropolites, Archbishops, and Bishops, are the same in a manner that are vsed by the Clergie in other partes of Christendome. For besides their authoritie ouer the Cleargie, and ordering such matters as are meere Ecclesiasticall, their iurisdiction extendeth to all testamentarie causes, matters of marriage, and diuorcements, some pleas of inui-

Ecclesiasticall iurisdiction.

ries, &c. To which purpoſe alſo they haue their Officials, or Commiſſaries (which they call *Boiaren Uladitskey*) that are Laymen of the degree of Dukes, or Gentlemen, that keepe their Courtes and execute their iuriſdiction. Which beſides their other oppreſsions ouer the common people, raigne ouer the Prieſtes: as the Dukes & Diacks doo ouer the poore people, within their precincts. As for the Archbiſhop or Biſhop himſelfe, he beareth no ſway in deciding thoſe cauſes, that are brought into his Court. But if hee would moderate any matter, hee muſt doo it by intreatie with his Gentleman officiall. The reaſon is, becauſe theſe *Boiarskey*, or Gentlemen officials, are not appointed by the Biſhops, but by the Emperour himſelfe, or his Counſell, and are to giue account of their doings to none but to them. If the Biſhoppe can intreat at his admiſsion to haue the choice of his owne officiall, it is accounted for a ſpeciall great fauour. But to ſpeake it as it is, the Cleargie of *Ruſſia*, aſwell concerning their landes and reuenues, as their authoritie and iuriſdiction, are altogether ordered and ouer ruled by the Emperour, and his Counſell, and haue ſo much, and no more of both as their pleaſure doth permit thē. They haue alſo their aſsiſtants or ſeuerall Coun-

Their Gentlemen cōmiſſaries.

ſels

ſels (as they call them) of certeine Prieſts that are of their dioceſſe, reſiding within their cathedrall cities, to the number of foure and twentie a piece. Theſe aduiſe with them about the ſpeciall and neceſſarie matters belonging to their charge.

Concerning their rentes and reuenues to maintayne their dignities, it is ſomewhat large. The Patriarches yearely rents out of his landes (beſides other fees) is about 3000. rubbels, or markes. The Metropolites and Archbiſhops about 2500. The Biſhops ſome a 1000. ſome 800. ſome 500. &c. They haue had ſome of them (as I haue heard ſay) ten or twelue thouſand rubbels a yeare: as had the Metropolite of *Nouogrode*. The church reuenues.

Their habite or apparell (when they ſhewe themſelues in their Pontificalibus after their ſolemneſt manner) is a miter on their heades, after the popiſh faſhion, ſette with pearle and pretious ſtone, a cope on their backes, commonly of cloth of golde, embrodered with pearle, and a Croſiers ſtaffe in their handes, layed ouer all with plate of ſiluer double guilt, with a croſſe or ſheepheardes crooke at the vpper ende of it. Their ordinarie habite otherwiſe when they ride or goe abroad, is a hood on their heads of blacke colour, that hangeth downe their backes, and ſtandeth out like a bongrace The habite of their clergy men.

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bongrace before. Their vpper garment (which they call *Reis*) is a gowne or mantell of blacke Damaske, with many liſtes or gardes of white Sattin layed vpon it, euerie garde about two fingers broad, and their Croſiers ſtaffe carried before them. Themſelues followe after, bleſsing the people with their two forefingers, with a marueilous grace.

The election of Biſhops.

The election, and appointing of the Biſhops and the reſt, perteyneth wholy to the Emperour himſelfe. They are choſen euer out of the Monaſteries: ſo that there is no Biſhop, Archbiſhop, nor Metropolite, but hath bene a Monke, or Frier before. And by that reaſon they are, and muſt all bee vnmaried men, for their vow of chaſtitie when they were firſt ſhorne. When the Emperour hath appointed whom hee thinketh good, he is inueſted in the Cathedrall church of his dioces, with many ceremonies, much after the manner of the Popiſh inauguration. They haue alſo their Deanes, & their Archdeacons.

The learning & exercise of the *Ruſſe* Clergie.

As for preaching the worde of God, or any teaching, or exhorting ſuch as are vnder them, they neyther vſe it, nor haue any skill of it: the whole Cleargie beyng vtterlie vnlearned bothe for other knowledge, and in the word of God. Onely their manner

manner is twiſe euery yeere, vz. the firſt of September (which is the firſt day of their yere) and on S. *Iohn* Baptiſts day, to make an ordinarie ſpeach to the people, euery Metropolite, Archbiſhop, and Biſhop in his Cathedrall Church, to this or like effect: That if any be in malice towardes his neighbour, hee ſhall leaue off his malice: if any haue thought of treaſon or rebellion againſt his Prince, he beware of ſuch practiſe: if he haue not kept his faſts, and vowes, nor done his other duties to the holie Church, he ſhal amend that fault, &c. And this is a matter of ſome with them, vttered in as many words, and no more, in a manner, then I haue heere ſet downe. Yet the matter is done with that grace and ſolemnitie, in a pulpit of purpoſe ſet vp for this one Act, as if he were to diſcourſe at large of the whole ſubſtance of diuinitie. At the *Moſko* the Emperour himſelfe is euer preſent at this ſolemne exhortation.

As themſelues are voyde of all maner of learning, ſo are they warie to keepe out all meanes that might bring any in: as fearing to haue their ignorance, and vngodlineſſe diſcouered. To that purpoſe they haue perſwaded the Emperours, that it would breed innouation, and ſo danger to their ſtate, to haue any noueltie of learning come within the

the Realme. Wherein they ſay but trueth, for that a man of ſpirit and vnderſtãding, helped by learning and liberal education, can hardly indure a tyrannicall gouernment. Some yeres paſt in the other Emperors time, there came a Preſſe and Letters out of *Polonia*, to the citie of *Macke*, where a printing houſe was ſet vp, with great liking & allowance of the Emperour himſelfe. But not long after, the houſe was ſet on fire in the night time, and the preſſe and letters quite burnt vp, as was thought by the procurement of the Cleargy men.

Prieſts. Their Prieſtes (whom they call *Papaes*) are made by the Biſhops, without any great triall for worthineſſe of giftes, before they admit them, or ceremonies in their admiſsion: ſaue that their heades are ſhorne (not ſhauen for that they like not) about an hand bredth or more in the crowne, and that place annoynted with ſtyle by the Biſhop: who in his admiſsion putteth vpon the prieſt, firſt his ſurpleſſe, and then ſetteth a white croſſe on his breſt of ſilke, or ſome other matter, which he is to weare eight dayes, and no more: and ſo giueth him authoritie to ſay and ſing in the Church, and to adminiſter the Sacraments.

They are men vtterly vnlearned, which is no marueile, forasmuch as their makers, the

Biſhops

Bishops themselues (as before was saide) are cleere of that qualitie, and make no farther vse at al of any kind of learning, no not of the scriptures themselues, saue to reade and to sing them. Their ordinary charge & function is to say the Leiturgie, to administer the Sacraments after their maner, to keepe & deck their idoles, and to doe the other ceremonies vsuall in their Churches. Their number is great, because their townes are parted into many smal parishes, without any descretion for deuiding them into competent numbers of housholds, and people for a iust congregation: as the manner in all places where the meanes is neglected, for increasing of knowledge, and instruction towardes God. Which cannot well be had, where by meanes of an vnequall partition of the people, and parishes, there followeth a want and vnequalitie of stipend for a sufficient ministerie.

For their priests, it is lawful to marrie for the first time. But if the first wife dye, a second hee cannot take, but hee must loose his Priesthood, and his liuing withall. The reason they make out of that place of Saint *Paul* to *Timothie* 1. 3. 2. not well vnderstood thinking that to bee spoken of diuers wiues successiuely, that the Apostle speaketh of at one and the same time. If they will needs marrie

The *Russe* Priests can marry but once.

marry againe after his first wife is dead, hee is no longer called *Papa*, but *Rospapa*, or *Priest quondam*. This maketh the Priestes to make much of their wiues, who are accounted as the matrones, and of best reputation among the women of the parish.

For the stipend of the Priest, their manner is not to pay him any tenthes of corne, or ought els: but he must stand at the deuotion of the people of his parish, and make vp the incommes towards his maintenance, so wel as he can, by offerings, shriftes, marriages, burials, dirges, and prayers for the dead and the liuing. (which they call *Motiua*) For besides their publike seruice within their Churches, their manner is for euery priuate man to haue a prayer saide for him by the Priest, vpon any occasion of businesse whatsoeuer, whether he ride, goe, saile, plough, or whatsoeuer els he doeth. Which is not framed according to the occasion of his businesse, but at random, being some of their ordinarie and vsuall Church-prayers. And this is thought to be more holy, and effectuall, if it be repeated by the Priests mouth, rather then by his owne. They haue a custome besides to solemnize the Saints day, that is patrone to their Church once euery yeere. What time al their neighbours of their countrey, and parishes about, come in to haue

prayers

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prayers saide for that Saint for themselues, and their friendes: and so make an offering to the Priest for his paines. This offering may yeeld them some ten pounds a yeere, more or lesse, as the patrone, or Saint of that Church is of credite, and estimation among them. The manner is on this day (which they keep anniuersarie) for the priest, to hire diuers of his neighbour priestes to helpe him: as hauing more dishes to dresse for the Saint, then he can well turne his hand vnto. They vse besides to visite their parishioners houses, with holy water, and perfume, commonly once a quarter: and so hauing sprinckled, and besensed the goodman and his wife, with the rest of their household, and household-stuffe, they receiue some deuotion more or lesse, as the man is of abilitie. This and the rest laid altogether, may make vp for the priest towardes his maintenance, about thirtie or fourtie rubbels a yere: whereof he payeth the tenth part to the Bishop of the Dioces.

The priests maintenance.

The *Papa* or Priest is knowen by his long tufts of haire, hanging downe by his eares, his gowne with a broad cape, and a walking staffe in his hand. For the rest of his habite, he is appatelled like the common sort. When he saith the Leiturgie or seruice, within the Church, he hath on him his surpesse, and sometimes

The priests attire.

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sometimes his coape, if the day be more solemne. They haue besides their *Papaes* or Priestes, their *Cournapapaes* (as they call them) that is, *Blacke Priestes*: that may keepe their Benefices, though they bee admitted Friers withall within some Monasterie. They seeme to bee the verie same that were called Regular Priestes in the Popish Church. Vnder the Priest, is a Deacon in euery Church, that doeth nothing but the office of a parish Clearke. As for their *Protopapaes*, or Archepriestes, and their Archdeacons (that are next in election to be their *Protopopas*) they serue onely in the cathedral Churches.

Friers. Of Friers they haue an infinit rabble farre greater thē in any other countrey, where popery is professed. Euery city, & good part of the countrey, swarmeth ful of them. For they haue wrought (as the popish Friers did by their superstition and hypocrisie) that if any part of the Realme bee better and sweeter then other, there standeth a Friery, or a monastery dedicated to some Saint.

The number of them is somuch the greater, not onely for that it is augmented by the superstition of the countrey, but because the Fryers life is the safest from the oppresions, and exactions, that fall vpon the Commons. Which causeth many to put

put on the Eryers weede, as the beſt armour to beare off ſuch blowes. Beſides ſuch as are voluntarie, there are diuers that are forced to ſhire themſelues Fryers, vpon ſome diſpleaſure. Theſe are for the moſt part of the chiefe Nobility. Diuers take the Monaſteries as a place of Sanctuary, and there become Friers, to auoyde ſome puniſhment, that they had deſerued by the lawes of the Realme. For if hee gette a Monaſtery ouer his head, and there put on a coole before hee be attached, it is a protection to him for euer againſt any law, for what crime ſoeuer: except it be for treaſon. But this *Proui ſo* goeth withal, that no man commeth there, (except ſuch as are commanded by the Emperour to be receiued) but hee giueth them lands, or bringeth his ſtock with him, & putteth it into the common Treaſurie. Some bring a 1 coo rubbels, & ſome more. None is admitted vnder 3. or 4. hundred.

The manner of their admiſsion is after this ſort. Firſt, the Abbot ſtrippeth him of all his ſecular or ordinarie apparell. Then hee putteth vpon him next to his skinne, a white flannel ſhirt, with a long garment ouer it down to the ground, girded vnto him with a broade leather belt. His vppermoſt garment is a weede of *Garras*, or *Say*, for colour and faſhion, much like to the vpper weed

Their manner of shiring Friers.

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weed of a Chimney-ſweeper. Then is his crown shorne a hand breadth, or more close to the very skinne, and these, or like wordes pronounced by the Abbot, whiles hee clippeth his haire: *As these haires are clipped off, & taken from thy head: ſo now we take thee, and ſeparate thee cleane from the worlde, and worldly thinges, &c.* This done, hee annoynteth his crowne with oyle, and putteth on his coole: and ſo taketh him in among the Fraternitie. They vowe perpetuall chaſtitie, and abſtinence from fleſh.

Beſides their landes, (that are verie great) they are the greateſt marchants in the whole countrey, and deale for all manner of commodities. Some of their monaſteries diſpoſed in landes, one thouſande, or two thouſande rubbels a yeere. There is one Abbey called *Troits*, that hath in lands & fees, the ſumme of 100000. rubbels, or marks a yeere. It is built in maner of a Caſtle, walled rounde about, with great ordinance planted on the wall, and conteineth within it a large bredth of grounde, and great varietie of building. There are of Friers within it, (beſides their officers, and other ſeruants) about 700. The Empreſſe that now is, hath many vowes to *Saint Sergius*, that is patrone there vnto to intreat him to make her fruitful, as hauing no children by the Emperour her husband. Lightly

euery

euery yeere ſhe goeth on pilgrimage to him from the *Moſko*, on foote, about 80. Engliſh miles, with fiue or ſixe thouſand women attending vpon her, all in blewe liueries, and foure thouſand ſouldiers for her garde. But *Saint Sergius* hath not yet heard her prayers, though (they ſay) he hath a ſpeciall gift and facultie that way.

What learning there is among their Fryers, may be knowen by their Biſhops, that are the choyce men out of all their monaſteries. I talked with one of them at the Citie of *Vologda*, where (to trie his skill) I offered him a *Ruſſe* Teſtament, and turned him to the firſt Chapter of Saint *Mathewes* Goſpel. Where hee beganne to reade in verie good order. I asked him firſt what part of ſcripture it was, that hee had read? hee anſwered, that hee coulde not well tell. Howe manie Euangeliſtes there were in the newe Teſtament? Hee ſayde he knew not. Howe manie Apoſtles there were? Hee thought there were twelue. Howe he ſhoulde be ſaued? Whereunto he anſweared mee with a piece of *Ruſſe* doctrine, that hee knew not whether he ſhoulde bee ſaued, or no: but if God woulde *Poſhallonate* him, or gratifie him ſo much, as to ſaue him, ſo it was, hee would be glad of it: if not, what remedie. I asked him, why he ſhoare himſelfe a Fryer?

The Friers learning.

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He answered, because he would eat his bread with peace. This is the learning of the Friers of *Russia*, which though it be not to bee measured by one, yet partly it may bee gessed by the ignorance of this man, what is in the rest.

Nunneries. They haue also many Nunneries, where, of some may admitte none but Noblemens widowes, and daughters, when the Emperour meaneth to keepe them vnmatried, from continuing the blood or stocke, which he would haue extinguished. To speak of the life of their Friers, and Nunnes, it needes not, to those that know the hypocrisie, and vncleannesse of that Cloyster-broode. The *Russe* himselfe (though otherwise addicted to all superstition) speaketh so fowlly of it, that it must needes gaine silence of any modest man.

Eremites. Besides these, they haue certeyne *Eremites*, (whome they call *Holy men*) that are like to those *Gymnosophists*, for their life and behauiour; though farre vnlike for their knowledge, & learning. They vse to go starke naked, saue a clout about their middle, with their haire hanging long, and wildely, about their shoulders, and many of them with an iron coller, or chaine about their neckes, or middes, euen in the very extremity of winter. These they take as Prophets, and men of great

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great holines, giuing them a liberty to ſpeak what they liſt, without any cõtroulmẽt, though it be of the very higheſt himſelfe. So that if he reproue any openly, in what ſort ſoeuer, they anſwere nothing, but that it is *Po igra çnuu*, that is, for their ſinnes. And if anie of them take ſome piece of ſale ware from anie mans ſhop, as he paſſeth by, to giue where he liſt, hee thinketh himſelfe much beloued of God, and much beholding to the holy man, for taking it in that ſort.

Of this kinde there are not many, becauſe it is a very harde and colde profeſſion to goe naked in *Ruſſia*, ſpecially in Winter. Among other at this time, they haue one at *Mosko*, that walketh naked about the ſtreetes, and inueyeth commonly againſt the ſtate, and gouernment, eſpecially againſt the *Godonoes*, that are thought at this time to bee great oppreſſours of that Common wealth. An other there was, that dyed not many yeeres agoe (whome they called *Baſileo*) that would take vpon him to reproue the olde Emperour, for all his cruelties, and oppreſſions, done towards his people. His body they haue trãſlated of late into a ſumptuous Church, neere the Emperours houſe in *Mosko*, and haue canonized him for a Saint. Many miracles he doth there (for ſo the Friers make the people to beleeue) and manie

Baſileo the Eremite.

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offrings are made vnto him, not only by the people, but by the chiefe Nobilitie, and the Emperour, and Empreſſe themſelues, which viſite that Church with great deuotion. But this laſt yeere, at my beeing at *Mosko*, this Saint had ill lucke, in working his miracles. For a lame man that had his limmes reſtored (as it was pretended by him) was charged by a woman that was familiar with him (being then fallen out) that hee halted but in the day time, and coulde leape merily when he came home at night. And that hee had intended this matter ſixe yeeres before. Nowe he is put into a Monaſtery, and there rayleth vpon the Fryers, that hyred him to haue this counterfaite miracle, practiſed vpon him. Beſides this diſgrace, a litle before my comming from thence, there were eyght ſlaine within his Church by fire in a thunder. Which cauſed his belles (that were tingling before all day and night long as in triumph of the miracles wrought by *Baſileo* their Saint) to ring ſomewhat ſoftlier, and hath wrought no little diſcredite to this Miracle-worker. There was another of great account at *Plesko*, (called *Nichôla* of *Plesko*) that did much good, when this Emperours father came to ſack the towne, vpon ſuſpition of their reuolting and rebellion againſt him. The Emperour, after hee had ſa-

Nicôla the *Eremite.*

luted

ited the *Eremite*, at his lodging, ſent him a reward. And the *Holy man* to requite the Emperour, ſent him a piece of rawe fleſhe, beyng then their Lent time. Which the Emperour ſeeing, bid one to tell him, that hee marueiled that the *Holy man* woulde offer him fleſh to eat in the Lent, when it was forbidden by order of holie Church. And doth *Euagius* (which is as much to ſaye, as Facke) thinke (quoth *Nicola*) that it is vnlawfull to eate a piece of beaſts fleſh in Lent and not to eate vp ſo much mans fleſh, as hee hath done already. So threatning the Emperour with a prophecy of ſome hard aduenture to come vpon him, except hee left murdering of his people, and departed the towne: he ſaued a great many mens liues at that time.

This maketh the people to like very well of them becauſe they are as *Paſquils*, to note their great mans faults, that no man els dare ſpeake of. Yet it falleth out ſometime, that for this rude libertie, which they take vpon them, after a counterfeite maner, by imitation of Prophets, they are made away in ſecret: as was one or two of them, in the laſt Emperours time, for beyng ouer bolde in ſpeaking againſt his gouernment.

Of their Leiturgie, or forme of Church-seruice, and their manner of ministring the Sacraments.

The 12. Chapter.

Their morning Seruice.

THeir morning seruice they call *Bautrana*, that is, matens. It is done in this order: The Priest entereth into the Church, with his Deacon following him. And when hee is come to the middle of the Church, he beginneth to say with a loude voyce *Blessa hey Vladika* (that is) *Bless vs heauenly Pastor*: meaning of Christ. Then he addeth, *In the name of the Father, and of the Sonne, and of the holy Ghost, one very God in Trinitie. And Aspody Pomeluy*, or, *Lorde haue mercy vpon vs, Lorde haue mercie vpon vs, Lorde haue mercie vpon vs*: repeated three times. This done, hee marcheth on towardes the Chauncell, or *Sanctum Sanctorum*, (as they vse to call it) and so entreth into the *Solas shey Dwere*, or the heauenly doore: which no man may enter into, but the Priest only. Where standing at the altar, or table (set neere to the vpper wall of the chauncell) hee sayeth the Lordes prayer, and then againe *Aspody Pomeluy*, or

or *Lord haue mercie vpon vs, Lorde haue mercie vpon vs, &c.* pronounced twelue times. Then prayſed be the *Trinitie, the Father, the Sonne, and holie Ghoſt, for euer and euer*, Whereto the Deacons, and people ſay, *Amen*. Next after, the Prieſt addeth the Pſalmes for that day, and beginneth with *O come let vs worſhippe, and fall downe before the Lorde, &c.* and therewithall himſelfe, with the Deacons, & people, all turne themſelues towardes their Idoles, or Images, that hang on the wall, and croſsing themſelues, bowe downe three times, knocking their heades to the verie ground After this, he readeth the ten commandements, and *Athanaſius* Creed, out of the Seruice booke.

This being done, the Deacon that ſtandeth without the heauenly doore, or chauncel, readeth a piece of a Legend, out of a written booke, (for they haue it not in print) of ſome Saints life, miracles, &c. This is diuided into manie partes, for euerie day in the yeere, and is read by them with a playne ſinging note, not vnlike to the Popiſh tune, when they ſoung their Gospels. After all this (which reacheth to an houre, and an halfe, or two houres of length) hee addeth certeyne ſette Collectes, or prayers vpon that which hee hath read out of the Legend before: and ſo endeth his Seruice.

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All this while ſtand burning before their Idoles, a great many of waxe candles, (whereof ſome are of the bigneſſe of a mans waſt) vowed, or enioyned by penance, vpon the people of the pariſh.

About 9. of the clock in the morning, they haue an other ſeruice, called *Obeidna*, (or Compline) much after the order of the Popiſh Seruice, that bare that name. If it bee ſome high, or Feſtiuall day, they furniſh their Seruice beſide, with *Bleſſed bee the Lorde God of Iſrael, &c.* and *We praiſe thee O God, &c.* Sung with a more ſolemne, and curious note.

Their Eueninge ſeruice.

Their Eueninge ſeruice, is called *Vecherna*, where the Prieſt beginneth with *Blaſlauey Vladika*, as hee did in the morning, and with the Pſalmes appointed for the *Vecherna*. Which beyng read, hee ſingeth, *My ſoule doeth magnifie the Lorde, &c.* And then the Prieſt, Deacons, and people, all with one voice ſing, *Aſpody pomelui*, or *Lord haue mercie vpon vs*, thirty times together. Whereunto the boyes that are in the Church, anſwere all with one voyce, rowling it vp ſo faſt, as their lippes can goe: *Verij, Verij, Verij, Verij*, or, *Praiſe, Praiſe, Praiſe, &c.* thirty times together, with a very ſtraunge noyſe. Then is read by the prieſt, & vpō the holidaies ſung, the firſt Pſalme: *Bleſſed is the man, &c.* And in the

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the end of it, is added *Alleluia* repeated ten times. The next in order is some part of the gospell read by the Priest, which hee endeth with *Alleluia* repeated three times. And so hauing said a collect in remembrance of the Saint of that day, he endeth his euening seruice. All this while the Priest standeth aboue at the altar or high table, within the Chancel, or *Sanctum Sanctorum*, whence he neuer moueth al the seruice time. The Deacon, or Deacons (which are many in their cathedrall Churches) stand without the chancell by the *Schaersuey dwere*, or heauenly doore: for within they may not be seene all the seruice time, though otherwise their office is to sweepe, and keepe it, and to set vp the waxe candels before their Idols. The people stand together the whole seruice time in the body of the Church, and some in the church porch, for pew, or seate they haue none within their churches.

The Sacrament of baptisme they administer after this manner. The child is brought vnto the Church (& this is done within eight daies after it is borne) if it bee the childe of some Nobleman, it is brought with great pomp in a rich sled or wagō, with chaires & cushiōs of cloth of gold, & such like sumptuous shew of their best furniture. When they are come to the Church, the Priest standeth readie

The manner of the *Russe* baptisme.

ready to receiue the child within the church porch, with his tub of water by him. And the beginneth to declare vnto them, that they haue brought a little Infidell to be made a Christian, &c. This ended, he teacheth the witnesses (that are two or three) in a certeine set forme out of his booke, what their duties is in bringing vp the childe after hee is baptised, vz. That he must be taught to know God, and Christ the Sauiour. And because God is of great maiestie, and wee must not presume to come vnto him without mediatours (as the manner is when wee make any suit to an Emperour, or great Prince) therefore they must teach him what Saints are the best, & chiefe mediatours, &c. This done, he commandeth the diuell in the name of God after a coniuring manner, to come out of the water, & so after certeine praiers he plungeth the childe thrise ouer head, & eares. For this they holde to be a point necessary, that no part of the childe be vndipped in the water.

The words that beare with the the forme of baptisme vttered by the Priest, when he dippeth in the childe, are the very same that are prescribed in the gospell, & vsed by vs, vz. *In the name of the Father, & of the Sonne, & of the Ghost.* For that they should altar the forme of the words, and say *by the holy Ghost*, (as I haue heard that they did (folowing cer-

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tein heretikes of the Greeke church I found to be vntrue, aswell by report of them that haue bin often at their baptismes, as by their booke of *Leiturgy* in fcife, wherein the order of baptisme is precisely set downe.

When the childe is baptized, the Priest laieth oile and salt tempred together vpon the forehead, and both sides of his face, and then vpon his mouth, drawing it along with his finger ouer the childes lippes (as did the Popish priestes) saying withall certeine prayers to this effect: that God will make him a good Christian, &c. All this is done in the Church porch. Then is the childe (as being now made a Christian, and meet to be receiued within the church) borne carried into the church, the Priest going before, and there he is presented to the chiefe Idoll of the Church, being layd on a cushion before the foote of the image, by it (as by their mediatour) to bee commended vnto God. If the child be sick, or weake (specially in the winter) they vse to make the water luke warme. After baptisme the manner is to cut of the haire from the childes head, and hauing wrapped it within a piece of waxe to lay it vp, as a relique, or monument in a secret place of the church.

This is the manner of their baptisme, which they account to be the best & perfectest of all

As they doo all other parts of their religion, receiued (as they say) by tradition from the best church, meaning the Greeke. And therfore they will take great paynes to make a proselite, or conuert, either of an infidell, or of a forrein Christian, by rebaptizing him after the *Russe* manner. When they take any *Tartar* prisoner, commonly they will offer him life, with condition to be baptized. And yet they perswade very few of them to redeeme their life so: because of the naturall hatred the *Tartar* beareth to the *Russe*, and the opinion he hath of his falshood, and iniustice. The yere after *Moska* was fired by the *Chrimb Tartar*, there was taken a *Dimmorsey*, one of the chiefe in that exploit with 300. *Tartars* more: who had all their liues offered thē, if they would be baptized after the *Russe* manner. Which they refused all to doo, with many reproches against those that perswaded them. And so beyng carried to the riuer *Moska* (that runneth through the citie) they were all baptized after a violent manner: beeing thrust downe with a knock on the head into the water, through an hole made in the yse for that purpose. Of *Liuelanders* that are captiues, there are many that take on thē this secōd *Russe* baptisme to get more libertie, & somewhat besides towards their liuing, which the Emperour ordinarily vseth to giue them.

Rebaptizing.

Of

Of Englishmen since they frequented the countrie there was neuer any found, that so much forgot God, his faith, and countrie, as that he would bee content to be baptized *Russe*, for any respect of feare, preferment, or other meanes whatsoeuer: saue onely *Richard Relph*, that following before an vngodly trade, by keeping a *Caback* (against the order of the countrie) and being put of from that trade, & spoiled by the Emperours officers of that which he had, entred himself this last yeare into the *Russe* profession: & so was rebaptised, liuing now asmuch an idolater, as before he was a rioter, and vnthrifty person.

Such as thus receiue the *Russe* baptisme, are first carried into some Monasterie to be instructed there in the doctrine and ceremonies of the church. Where they vse these ceremonies. First, they put him into a new and fresh suite of apparell, made after the *Russe* fashion, and set a coronet or (in Sommer) a garland vpon his head. Then they annoint his head with oile, & put a waxe candle light into his hand: and so pray ouer him foure times a day, the space of seuen daies. All this while he is to abstaine from flesh, and white meats. The seuen daies being ended, he is purified and washed in a bathstoue, and so the eight day hee is brought into the church, where he is taught by the Friers how to behaue

haue himselfe in presence of their idols, by ducking downe, knocking of the head, crossing himself, and such like gestures, which are the greatest part of the *Russe* religion.

The administring of the Lords' Supper.

The sacrament of the Lordes supper they receiue but once a yeare, in their great Lent time, a litle before Easter. Three at the most are admitted at one time, and neuer aboue. The manner of their cõmunicating, is thus. First they cõfesse themselues of all their sins to the Priest (whõ they call their ghostly father). Then they come to the Church, & are called vp to the Cõmunion table, that standeth like an altar, a little remoued frõ the vpper end of the Church, after the Doutch maner. Here first they are asked of the Priest whither they be cleane or no, that is, whither they haue neuer a sinne behind that they left vnconfessed. If they answere, *No*, they are taken to the table. Where the Priest beginneth with certeine vsuall prayers, the communicants standing in the meane while with their armes foulded one within an other, like penitentiaries, or mourners. When these prayers are ended, the Priest taketh a spoone, and filleth it full of claret wine. Then he putteth into it a small piece of bread, and tempereth them both together: and so deliuereth them in the spoone to the Communicants, that stande in order, speaking the

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vſuall wordes of the Sacrament. *Eat this &c. Drinke this &c.* both at one time without any pauſe.

After that he deliuereth them againe bread by it ſelf, and then wine carded together with a little warme water, to repreſent blond more rightly (as they thinke) and the water withall, that flowed out of the ſide of Chriſt. Whiles this is in doing the communicants vnfold their armes. And then foulding them againe, follow the Prieſt thriſe round about the communion table, and ſo returne to their places againe. Where hauing ſaid certeine other prayers, he diſmiſſeth the communicants, with charge to bee meary, and to cheere vp themſelues for the ſeuen daies next following. Which being ended, he enioyneth them to faſt for it as long time after. Which they vſe to obſerue with very great deuotion, eating nothing els but bread and ſalt, except a little cabbage, and ſome other hearbe or roote, with water or quaſſe mead for their drinke.

This is their manner of adminiſtring the Sacraments. Wherein what they differ from the inſtitution of Chriſt, and what ceremonies they haue added of their owne, or rather borrowed of the Greekes, may eaſily be noted.

Of

Of the doctrine of the Russe church, and what errours it holdeth.

The 23. Chapter.

The Russe errours. 1. Their disallowing of certeine parts of the Canonicall scriptures.

Heir chiefest errours in matter of faith I find to be these. First, concerning the word of God it self they will not read publiquely certeine bookes of the Canonicall scripture, as the bookes of *Moses:* specially the foure last, *Exodus*, *Leuiticus*, *Numeri*, and *Deuteronomie*, which they say are al made disauthentique, and put out of vse by the comming of Christ: as not able to discerne the difference betwixt the morall, and the ceremoniall law. The bookes of the prophets they allow of, but read thē not publikely in their churches for the same reason: because they were but directers vnto Christ, & proper (as they say) to the nation of the Iewes. Onely the booke of Psalmes they haue in great estimation and sing and say them dayly in their Churches. Of the new Testament they allow, and read all, except the *Reuelation*: which therefore they read not (though they allow it) because they vnderstand it not, neither haue the like occasion, to know the fulfilling of the prophecies

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pheçies conteyned within it, concerning especially the apostasie of the Antichristian Church, as haue the Westerne Churches. Notwithstanding they haue had their Antichrists of the Greeke Church, and may finde their owne falling of, and the punishments for it by the Turkish inuasion in the propheçies of that Booke.

Secondly (which is the fountain of the rest of al their corruptiõs both in doctrine & ceremonies) they holde with the Papistes, that their church *Traditions* are of equall authoritie with the written worde of God. Wherein they prefer themselues before other churches: affirming that they haue the true and right traditions deliuered by the Apostles to the Greeke church, and so vnto them. 2. Traditions equall to the holy Scripture.

3. That the church meaning the Greeke and specially the Patriarch and his Synod, as the head of the rest) haue a soueraigne authoritie to interpret the Scriptures, and that all are bound to holde that interpretation as found, and authentique. 3. The Church to haue soueraigne authoritie in interpreting the Scriptures.

4. Concerning the diuine nature & the three persons, in the one substance of God, that the holy Ghost proceedeth from the Father onely, and not from the Sonne. 4. The holy Ghost to proceed frõ the Father onely.

5. About the office of Christ they holde many fowle errours, and the same almost as doth the Popish church: namely that hee is 5. Christ not sole mediator of intercessiõ,

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the sole mediatour of redemption, but not of intercession. Their chiefe reason (if they bee talked withall) for defence of this errour, is that vnapt and fooliſh compariſon, betwixt God and a Monarch or Prince of this world, that muſt bee ſued vnto by Mediatours about him: wherein they giue ſpeciall preferment to ſome aboue others, as to the bleſſed *Virgin* whom they call *Precheſte*, or vndefiled, and S. *Nicôlas*, whom they call *Scora pomoſnick*, or the *Speedy helper*, and ſay that he hath 300. angels of the chiefeſt appointed by God to attend vpon him. This hath brought them to an horrible exceſſe of idolatry, after the groſſeſt & prophaneſt māner, giuing vnto their images al religious worſhip of praier, thankſgiuing, offerings, & adoration, with proſtrating and knocking their heads to the ground before thē, as to God himſelf. Which becauſe they doo to the picture, not to the portraiture of the Saint, they ſay they worſhip not an idol, but the Saint in his image. & ſo offend not God: forgetting the cōmandement of God, that forbiddeth to make the image or likenes of any thing, for any religious worſhip, or vſe whatſoeuer. Their church walles are very full of them, richly hanged & ſet forth with pearle & ſtone vpō the ſmooth table. Though ſome alſo they haue embolſed, that ſtick from the board almoſt an inch outwards.

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wards: They call them *Chudouodites*, or their miracle workers: and when they prouide them to set vp in their Churches, in no case they may say that they haue bought the image, but exchanged monie for it.

6. For the means of iustification, they agree with the Papists, that it is not by faith only apprehēding Christ, but by their works also. And that *Opus operatum*, or the worke for the worke sake, must needes please God. And therefore they are all in their numbers of praiers, fastes, vowes, & offrings to saints, almes deeds, crosings & such like, and carrie their numbring beads about with them cōtinually, aswel the Emperour & his Nobilitie as the cōmon people, not only in the church, but in all other publike places, specially at any set or solemne meeting, as in their fastes, lawe courts, common consultations, intertainement of Ambassadours, and such like. 6. Iustification by workes.

7. They say with the Papists that no man can be assured of his saluation, til the last sentence be passed at the day of iudgement. 7. Saluation vncerteine.

8. They vse auricular confession, & thinke that they are purged by the very action frō so many sinnes, as they confesse by name, and in particular to the Priest. 8. Auricular confession.

9. They hold three sacramentes, of *Baptisme*, the *Lords supper*, and *the last anneiling*, or *vnction*. Yet concerning their Sacrament 9. Three Sacraments.

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of extreame vnction, they holde it not so necessarie to saluation as they do baptisme, but thinke it a great curse and punishment of God, if any die with out it.

10. All damned that die without baptisme.

10. They thinke there is a necessitie of baptisme, and that all are condemned that die without it.

11. Anabaptisme.

11. They rebaptise as many Christians (not being of the Greek church) as they conuert to their *Russe* profession: because they are diuided from the true Church, which is the Greeke, as they say.

12. Difference of meates.

12. They make a difference of meates & drinks, accounting the vse of one, to be more holy then of an other. And therefore in their set fastes they forbeare to eate flesh, and white meats (as we call them) after the manner of the Popish superstition: which they obserue so strictly, & with such blinde deuotion, as that they will rather die, then eat one bit of flesh, egges, or such like, for the health of their bodies in their extreme sickenesse.

13. Marriage for some persons vnlawfull.

13. They hold marriage to be vnlawfull for all the Clergie men, except the priests only, and for them also after the first wife, as was said before. Neither doo they well allow of it in Lay men after the second marriage. Which is a pretence now vsed against the Emperours only brother, a child of six yeres old: Who therefore is not praied for in their churches

churches (as their manner is otherwise for the Princes bloud) because hee was borne of the sixt marriage, and so not legitimate. This charge was giuen to the priests by the Emperour himselfe, by procurement of the *Godonoes*: who make him beleeue that it is a good pollicie to turne away the liking of the people from the next successour.

Many other false opinions they haue in matter of religion. But these are the chiefe, which they holde partly by meanes of their traditions (which they haue receiued from the Greeke church) but specially by ignorance of the holy Scriptures. Which notwithstanding they haue in the *Polonian* tongue, (that is all one with theirs some few wordes excepted) yet fewe of them read them with that godly care which they ought to doo: neither haue they (if they would) bookes sufficient of the old and new Testament for the common people, but of their Leiturgie onely, or booke of common seruice, whereof there are great numbers.

All this mischief commeth from the clergie, who being ignorant and godlesse themselues, are very warie to keepe the people likewise in their ignorance and blindnesse, for their liuing and bellies sake: partly also frō the manner of gouernment setled among them: which the Emperours (whom it speci-

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ally behoueth) list not to haue chaunged by any innouation, but to retaine that religion that best agreeth with it. Which notwithstanding it is not to be doubted, but that hauing the word of God in some sort (though without the ordinarie meanes to attaine to a true sense and vnderstanding of it) God hath also his number among them. As may partly appeare by that which a *Russe* at *Mosko* said in secret to one of my seruaunts, speaking against their images, and other superstitions: That God had giuen vnto England light to day, and might giue it to morrow (if he pleased) to them.

As for any inquisition or proceeding against men for matter of religion, I could heare of none: saue a few yeares since against one man and his wife, who were kept in a close prison the space of 28. yeares, till they were ouer growen into a deformed fashion, for their hayre, nailes, collour of countenance, and such like, and in the end were burned at *Mosko*, in a small house set on fire. The cause was kepte secrete, but like it was for some part of truth in matter of religion: though the people were made to beleeue by the Priests and Friers, that they held some great, and damnable heresie.

Of

Of the manner of ſolemnizing their Marriages.

The 24. Chapter.

THe manner of making & ſolemnizing their marriages is different frō the maner of other countries. The man (though he neuer ſaw the woman before) is not permitted to haue any ſight of hir at the time of his woing: which he doth not by himſelf, but by his mother or ſome other ancient woman of his kin, or acquaintance. When the liking is taken (aſwell by the parents as by the parties themſelues, for without the knowledge & conſent of the parents the cōtract is not lawful) the fathers on both ſides, or ſuch as are to the in ſteede of fathers, with their other chiefe friends, haue a meeting & conference about the dowrie, which is comonly very large after the abilitie of the parents: ſo that you ſhal haue a market man (as they call them) giue a 1000. rubbels, or more with his daughter.

The manner of indowments for wiues.

As for the man it is neuer required of him, nor ſtādeth with their cuſtome to make any iointer in recompence of the dowrie. But in caſe he haue a child by his wife, ſhe enioieth a thirde deale after his diſeaſe. If hee haue two children by hir or more, ſhee is to haue

a courtesie more at the discretion of the husband. If the husband depart without issue by his wife, shee is returned home to hir friends without any thing at al, saue only hir dowrie: if the husband leaue so much behind him in goods. When the agreement is made cõcerning the dowrie, they signe bonds one to the other, aswell for the paiment of the dowrie as the performing of the mariage by a certein day. If the woman were neuer married before, hir father and friends are bound besides to assure hir a maiden. Which breedeth many brabbels and quarrels at Law, if the man take any conceipt concerning the behauiour and honestie of his wife.

Thus the contract being made, the parties begin to send tokẽs the one to the other, the woman first, then afterwards the mã, but yet see not one an other till the marriage be solemnized. On the eaue before the marriage day, the bride is carried in a *Collimage*, or coach, or in a sledde (if it be winter) to the bridegromes house, with hir marriage apparell and bedstead with hir, which they are to lie in. For this is euer prouided by the Bride, and is commonly very faire, with much cost bestowed vpon it. Here she is accompaned all that night by hir mother, and other women; but not welcommed, nor once seene by the Bridegrome himselfe.

When

When the time is come to haue the marriage solemnized, the Bride hath put vpon her a kind of hood, made of fine knitworke, or lawne, that couereth her head, and all her body downe to the middle. And so accompanied with her friends, & the bridegroome with his, they goe to Church all on horsebacke, though the Church bee neere hande, and themselues but of very meane degree. The wordes of contract, and other ceremonies in solemnizing the marriage, are much after the order, and with the same wordes that are vsed with vs: with a ring also giuen to the Bride. Which being put on, and the wordes of contract pronounced: the Brides hand is deliuered into the hand of the Bride groome, which standeth al this while on the one side of the altar or table, and the Bride on the other. So the marriage knot being knitte by the Priest, the Bride commeth to the Bridegroome (standing at the end of the altar or table) and falleth downe at his feete, knocking her head vpon his shooe, in token of her subiection, and obedience. And the Bridegroome againe casteth the lappe of his gowne, or vpper garment, ouer the Bride, in token of his duetie to protect, and cherish her.

Ceremonies in marriages.

Then the Bridegroome, and Bride, standing both together at the tables ende, commeth

meth first the father, and the other friends of the Bride, and bowe themselues downe low to the Bridegroome: and so likewise his friends bow themselues to the Bride, in token of affinity & loue, euer after betwixt the two kinreds. And withall, the father of the Bridegroome offreth to the priest, a loafe of bread, who deliuereth it straight again to the father, & other friends of the Bride, with attestatiō before God and their idols, that hee deliuer the dowry wholly and truely at the day appointed, & hold loue euer after, one kinred with another. Wherupon they break the loaf into pieces, & eate of it, to testifie their true & sincere meanings, for performing of that charge, and thenceforth to become as grains of one loafe, or men of one table.

These ceremonies being ended, the Bridegroome taketh the Bride by the hand, and so they goe on together, with their friendes after them, towardes the Church porche. Where meete thē certein with pots, & cups in their handes, with meade and *Rasse* wine. Whereof the Bridegroome taketh first a charke, or little cuppe full in his hand, and drinketh to the Bride: who opening her hood, or vale below, and putting the cup to her mouth vnderneath it (for beeing seene of the Bridegroome) pleadgeth him agayne. Thus returning altogether from the Church,

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Church, the Bridegroome goeth not home to his owne, but to his fathers house, and the likewise to hers, where either intertayn their friends apart. At the entring into the house, they vse to fling corne out of the windowes, vpon the Bridegroome, and Bride, in token of plentie, and fruitfulnes to bee with them euer after.

When the Euening is come, the Bride is brought to the Bridegrooms fathers house, and there lodgeth that night, with her vale or couer still ouer her head. All that night she may not speak one word (for that charge she receiueth by tradition from her mother, and other matrones her friendes) that the Bridegroome must neither heare, nor see her, till the day after the marriage. Neither three dayes after, may shee bee hearde to speake, saue certeyne fewe wordes at the table, in a set forme with great manners, and reuerence to the Bridegroome. If she behaue her selfe otherwise, it is a great preiudice to her credite, and life euer after: and will highly be disliked of the Bridegroome himselfe.

After the third day, they depart to their owne, and make a feast to both their friends together. The marriage day, and the whole time of their festiuall, the Bridegroome hath the honour to bee called *Moloday Knez*,

or

or yong Duke, and the Bride *Moloday Knezay*, or young Dutcheſſe.

In liuing with their wiues, they ſhewe themſelues to be but of a barbarous condition: vſing them as ſeruaunts, rather then wiues. Except the Noble-women, which are, or ſeeme to be of more eſtimation with their husbands, then the reſt of meaner ſort. They haue this fowle abuſe, contrary to good order, and the worde of God it ſelfe, that vpon diſlike of his wife, or other cauſe whatſoeuer, the man may goe into a Monaſterie, and ſhire himſelfe a Frier, by pretence of deuotion: and ſo leaue his wife to ſhift for her ſelfe ſo well as ſhe can.

Of the other Ceremonies of the Ruſſe Church.

The 25. Chapter.

The ſigne of the croſſe.

THe other ceremonies of their Churche, are manie in number: eſpecially, the abuſe about the ſigne of the Croſſe, which they ſet vp in their high wayes, in the tops of their Churches, and in euery doore of their houſes, ſigning

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ning themſelues continually with it, on their foreheads and breſts, with great deuotion, as they will ſeeme by their outward geſture. Which were leſſe offence, if they gaue not withall, that religious reuerence and woorſhip vnto it, which is due to God onely, and vſed the dumbe ſhewe, and ſigning of it inſteede of thankſgiuing, and of all other dueties which they owe vnto God. When they riſe in the morning, they goe commonly in the ſight of ſome ſteeple, that hath a croſſe on the toppe: and ſo bowing themſelues towardes the croſſe, ſigne themſelues withal on their foreheads and breſts. And this is their thankſgiuing to God for their nightes reſt, without any word ſpeaking, except peraduenture they ſay, *Aſpody Pomelay*, or, *Lorde haue mercie vpon vs*. When they ſitte downe to meate, and riſe againe from it, the thankſgiuing to God, is the croſsing of their foreheads and breſts. Except it be ſome few that adde peraduenture, a worde or two of ſome ordinarie prayer, impertinent to that purpoſe. When they are to giue an oath for the deciding of anie controuerſie at Lawe, they doe it by ſwearing by the Croſſe, and kiſsing the feet of it, making it as God, whoſe name onely is to bee vſed in ſuch triall of iuſtice. When they enter into any houſe (where euer there is an idole hanging on the wall) they

they signe themselues with the crosse, & bow themselues to it. When they begin any work, bee it little, or much, they arme them selues first with the signe of the crosse. And this cõmonly is all their prayer to God, for good speede of their businesse. And thus they serue God with crosses, after a crosse and vaine maner: not vnderstanding what the crosse of Christ is, nor the power of it. And yet they thinke all strangers Christians, to be no better then Turkes, in comparison of themselues (and so they wil say) because they bow not themselues, when they meete with the crosse, nor signe themselues with it, as the *Russe* maner is.

Holy water. They haue holie water in like vse, and estimation, as the Popish Church hath. But herein they exceede them, in that they doe not onely hallow their holie water stockes, and tubbes ful of water, but all the riuers of the countrey once euery yeere. At *Mosko* it is done with great pompe, and solemnitie: the Emperour himselfe being present at it, with all his Nobility, marching through the streets towards the riuer of *Moskua*, in manner of procession, in this order as followeth. First goe two Deacons, with banners in their hands, the one of *Precheste* (or our Ladie) the other of *S. Michael*, fighting with his dragõ. Then follow after, the rest of the Deacons, &

Hallowing of riuers.

the

the priests of *Mosko*, two & two in a ranke, with coaps on their backs, and their idols at their brests, carried with girdles or slinges, made fast about their necks. Next the priests come their Bishops in their pontificalibus: then the Friers, Monks, and Abbots: and after, the Patriarches, in very rich attire, with a ball, or sphere on the top of his myter, to signifie his vniuersalitie ouer that Church. Last commeth the Emperor with all his nobility. The whole traine is of a mile long, or more. When they are come to the riuer, a great hole is made in the yse, where the market is kept, of a rod and a halfe broad, with a stage round about it to keepe off the presse. Then beginneth the Patriarch to say certaine praiers, and coniureth the diuel to come out of the water: and so casting in salt, and censing it with frankincense, maketh the whole riuer to become holy water. The morning before, all the people of *Mosko* vse to make crosses of chawlke ouer euerie doore, and window of their houses: least the Diuell beyng coniured out of the water, shoulde flye into their houses.

When the ceremonies are ended, you shal see the black Gard of the Emperours house, and then the rest of the Towne, with their pailes and buckets, to take off the hallowed water for drinke, and other vses. You shalt

also

also see the women dippe in their children ouer head and eares, and many men and women leape into it, some naked, some with their clothes on, when some man woulde thinke his finger woulde freese off, if hee should but dippe it into the water. When the men haue done, they bring their horse to the riuer, to drinke of the sanctified water: and so make them as holie as a horse. Their set day for this solemne action of hallowing their riuers, is that we cal *Twelfthday*. The like is done by other Bishops, in al parts of the Realme.

Drinking of holy water.

Their maner is also to giue it to their sick, in their greatest extremitie: thinking that it will eyther recouer them, or sanctifie them to God. Whereby they kill many, through their vnreasonable superstition, as did the *Lord Berris* his onely sonne, at my beyng at the *Moske*: whom he killed (as was said by the phisitions) by powring into him, colde holie water, and presenting him naked into the Church, to their Saynt *Basileo*, in the colde of the Winter, in an extremitie of sicknesse.

They haue an image of Christ, which they call *Neruchi*, (which signifieth as much as *Made without hands*) for so their priests, & superstition withal, perswadeth them it was. This in their processions, they carry about with

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with them on high vpon a pole, enclosed within a Pixe, made like a lanthorn, and doe reuerence to it, as to a great mysterie.

At euery brewing, their maner is likewise, to bring a dish of their woort to the Priest, within the Church: which beyng hallowed by him, is powred into the brewing, and so giueth it such a vertue, as when they drink of it, they are seldome sober. The like they doe with the first fruites of their corne in Harueste. Brewing with holy water.

They haue an other ceremonie on Palmsunday, of auncient tradition: what time the Patriarch rideth through the *Moske*, the Emperour himself holding his horse bridle, and the people crying *Hosanna*, & spreding their vpper garmentes vnder his horse feete. The Emperour hath of the Patriarch for his good seruice of that day 200. rubbels of standing pension. Another pageant they haue much like to this, the weeke before the natiuitie of Christ: When euery Bishop in his Cathedral Church, setteth forth a shew of the three children in the Ouen. Where the Angell is made to come flying from the roofe of the Church, with great admiration of the lookers on; and many terrible flashes of fire, are made with rosen, and gun-powder, by the *Children* (as they call them) that run about the towne all the twelue dayes, disguised in Palmsunday.

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their plaiers coats, & make much good sport for the honour of the Bishops pageant. At the *Mosko*, the Emperour himselfe, and the Empresse neuer faile to be at it, though it be but the same matter plaid euery yeere, without any new inuention at all.

Fasts. Besides their fastes on Wednesdayes, and Fridayes throughout the whole yeere, (the one becauſe they say Christ was solde on the Wednesday, the other becauſe he suffered on the Friday) they haue foure great Fastes, or Lentes euery yeere. The first, (which they call their great Lent) is at the same time with ours. The second, about Midsommer. The third, in Harueſt time. The fourth about Hallontide: which they keepe not of pollicie, but of meere superstition. In their great Lent for the first weeke, they eate nothing but bread and salt, and drinke nothing but water, neither meddle with anie matter of their vocation, but intende their shriuing, and fasting only. They haue also *Vigils*, or *Wakes* in their great Lent, which they cal *Stoiania*: & the last Friday their great

Vigils. *Vigil*, as they cal it. What time the whole parish muſt bee present in the Church, and watch from nine a clocke in the Euening, til sixe in the morning, all the while standing, saue when they fall downe, and knock their heads to their idoles, which muſt be an hundred

dedicated seuentie times, iust through the whole night.

About their burials also, they haue ma- Burials.
nie superstitious and prophane ceremonies: as putting within the finger of the corpes, a letter to Saint *Nicolas*: whome they make their chiefe mediatour, and as it were, the porter of heauen gates, as the Papistes doe their *Peter*.

In Winter time, when all is couered with snow, and the ground so hard frozen as that no spade, nor pikeaxe can enter: their manner is not to burie their dead, but to keepe the bodies (so many as die all the Winter time) in an house, in the suburbs, or out parts of the towne, which they call *Bohsgedom*, that is, *Gods house*, where the dead bodies are pyled vp together, like billets on a woodstack, as hard with the frost as a very stone, till the Springtide come, & resolueth the frost: what time euery man taketh his dead friend, and committeth him to the ground.

They haue besides their yeeres and mo- Moneths
neths mindes, for their friendes departed. mindes.
What time they haue praiers saide ouer the graue by the Priest: who hath a penie ordinarie for his paines. When any dieth, they haue ordinary women mourners, that come to lament for the dead party: and stand howling ouer the bodie, after a prophane, and

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heathenish manner (sometimes in the house, sometimes bringing the bodie into the backside, asking him what hee wanted, and what he meant to die. They bury their dead, as the party vsed to goe, with coate, hose, boores, hat, and the rest of his apparell.

Many other vaine and superstitious ceremonies they haue, which were long and tedious to report. By these it may appeare, how farre they are fallen from the true knowledge, and practise of Christian religion: hauing exchanged the worde of God, for their vaine traditions, and brought all to external, and ridiculous ceremonies, without any regard of spirite and trueth, which God requireth in his true worship.

Of

Of the Emperours domestike, or priuate behauiour.

The 26. Chapter.

THe Emperours priuate behauiour, so much as may bee, or is meete to bee known, is after this maner. Hee riseth comonly about 4. a clock in the morning. After his apparrelling, and washing, in commeth his ghostly father, or priest of his chaber, which is named in their tongue, *Otete Dahouna*, with his crosse in his hand, wherwith he blesseth him, laying it first on his forehead, then vpon his cheekes, or sides of his face, and then offreth him the ende of it to kisse. This done, the Clearke of the crosse (called *Chrasby Deyack Prôfery*) bringeth into his chamber, a painted image, representing the Saint for that day. For euery day with them hath his seuerall Saint, as it were the patrone for that day. This he placeth among the rest of his image gods, wherewith- His priuate prayer.

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all his chamber is decked, as thicke almost as the wall can beare, with lampes and waxe candles burning before them. They are very costly and gorgeously decked with pearle, and precious stone. This image being placed before him, the Emperour beginneth to crosse himselfe after the *Russe* manner, first on the forehead, then on both sides of his breaste, with *Aspody Pomelay, Pomelay mena hospody, sacroy menaye snick, Syhodeshua*: which is as much to say, as, *Helpe me O Lorde my God, Lorde comforte me, defende and keepe me a sinner from doing euill, &c.* This hee directeth towardes the image, or Saynt for that day, whom hee nameth in his prayer, together with our Lady (whom they call *Precheste*) *Saint Nicholas*, or some other, to whome he beareth most deuotion, bowing himself prostrate vnto them, with knocking his head to the verie ground. Thus he continueth the space of a quarter of an houre, or thereabouts.

Then cometh againe the ghostly father, or chaber priest, with a siluer bowle full of holy water, which they call in *Russe, Sweta Voda*, & a sprinkle of Basill (as they call it) in his hand: & so alsó besprinckleth first the image gods, and then the Emperour. This holy water is brought fresh euery day from the Monasteries, farre and neere, sent to the Emperour

from

from the Abbot or Prior, in the name of the Saint, that is patrone of that Monastery, as a speciall token of good will from him.

These deuotions being ended, he sendeth in to the Empresse, to aske whether she hath rested in health, &c. And after a little pawse goeth himselfe to salute her in a middle roome betwixt both their chambers. The Empresse lieth apart from him, and keepeth not one chamber, nor table with the Emperour ordinarily, saue vpon the eaue of their Lentes, or common Fastes: what time she is his ordinarie gheſt at bedde and boorde. After their meeting in the morning, they goe together to their priuate Churche or Chappell, where is sayde, or soung a morning Seruice (called *Zantnana*) of an houre long or thereabouts. From the Church hee returneth home, and sitteth him downe in a great chamber, to be seene and saluted by his Nobilitie, such as are in fauour about the Court. If hee haue to say to anie of them, or they to him, then is the time. And this is ordinarie, except his health, or some other occasion alter the custome.

The Emperour giueth presence euery morning.

About nine in the morning, he goeth to another Church within his Castle: where is soung by Priests, and Choristers, the high Seruice (called *Obeadna* or *Cemplin*) which

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commonly lasteth two houres: the Emperour in the meane time, talking commonly with some of his Councell, Nobilitie, or captaines, which haue to say to him, or he to them. And the Councell likewise confeere together among themselues, as if they were in their councell house. This ended, he returneth home, and recreateth himselfe vntill it be dinner time.

The Emperours seruice at his Table.

He is serued at his table on this manner. First, euery dish (as it is deliuered at the dresser) is tasted by the Cooke, in the presence of the high Stewarde, or his Depatie. And so is receyued by the Gentlemen wayters (called *Shilsbey*) and by them carried vp to the Emperours table, the high Stewarde or his Deputie going before. There it is receiued by the Sewer (called *Erastney*) who giueth a taste of euerie dishe to the Taster, and so placeth it before the Emperour. The number of his dishes for his ordinarie seruice is about seuenty: dressed somewhat grosely, with much garlicke, & salt, much after the Dutch manner. When hee exceedeth vpon some occasion of the day, or entertainment of some Ambassador, he hath many more dishes. The seruice is sent vp by 2. dishes at a time, or three at the most, that he may eate it warme, first the baked, then the roste meats, & last the brothes. In his dyning chamber is an

other

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other table: where sit the chiefe of his Nobilitie that are about his Court, and his ghostly father, or Chapleine. On the one side of the chamber standeth a cubbard or table of plate, very fayre and riche, with a great cesterne of Copper by it, full of yse and snow, wherein stande the pottes that serue for that meale. The taster holdeth the cup that he drinketh in all dinner time, and deliuereth it vnto him with a fayre, when hee calleth for it. The manner is to take many dishes out of the seruice after it is set on the table, and to send them to such Noblemen and officers, as the Emperour liketh best. And this is counted a great fauour, and honour.

After dinner hee layeth him downe to reste, where commonly hee taketh three houres sleepe, except he employ one of the houres to bathing, or boxing. And this custome for sleeping after dinner, is an ordinary matter with him, as withall the *Russes*. After his sleepe, he goeth to euensong (called *Vecherina*) and thence returning, for the most parte recreateth himself with the Empresse till supper time, with iesters, and dwarfes, men and women, that tumble before him, and sing many songs after the *Russe* manner. This is his common recreation betwixt meales, that hee most delightes in.

On

On other ſpeciall recreation is the fight with wilde Beares, which are caught in pittes, or nets, and are kepte in barred cages for that purpoſe, againſt the Emperour be diſpoſed to ſee the paſtime. The fight with the Beare is on this ſort. The man is turned into a circle walled round about, where he is to quite himſelfe ſo well as he can: for there is no way to flie out. When the Beare is turned looſe he commeth vpon him with open mouth. If at the firſt puſhe hee miſſe his aime, ſo that the Beare come within him, hee is in great daunger. But the wilde Beare being very fearſe, hath this qualitie, that giueth aduantage to the Hunter. His manner is when he aſſaileth a mã, to riſe vp right on his two hinder legges, and ſo to come roaring with open mouth vpon him. And if the Hunter then can puſhe right into the very breſt of him betwixt his forelegges (as commonly hee will not miſſe) reſting the other ende of their boareſpeare at the ſide of his foote, & ſo keeping the pike ſtill towards the face of the Beare, he ſpeedeth him cõmõly at one blow. But many times theſe Hunters come ſhort, and are either ſlaine, or miſerably torne with the teeth & talents of the fierce beaſt. If the partie quite himſelfe well in this fight with the Beare, he is carried to drinke at the Emperours ſeller doore: where he drinketh himſelfe

selfe drunke for the honor of *Hospodare*. And this is his rewarde for aduenturing his life, for the Emperours pleasure. To maintain this pastime the Emperor hath certein huntsmen that are appointed for that purpose to take the wild Beare. This is his recreation commonly on the holy daies. Somtimes he spendeth his time in looking vpō his goldsmiths, and Iewellers, tailers, embroderers, painters, & such like, & so goeth to his supper. When it draweth towards bed time, his priest saieth certein praiers: and then the Emperour blesseth and crosseth himselfe, as in the morning for a quarter of an houre or thereabouts, and so goeth to his bedde.

The Emperour that now is (called *Theodore Iuanowich*) is for his person of a meane stature, somewhat lowe and grosse, of a sallowe complexion, and inclining to the dropsie, hawke nosed, vnsteady in his pase by reason of some weakenes of his lims, heauie and vnactiue, yet commonly smiling almost to a laughter. For qualitie otherwise, simple and slowe witted, but verie gentle, and of an easie nature, quiet, mercifull, of no martiall disposition, nor greatly apt for matter of policie, very superstitious, and infinite that way. Besides his priuate deuotions at home, he goeth euery weeke comonly on pilgrimage to some Monasterie, or other that

is neareſt hand. He is of 34. yeares old, or thereabouts, and hath reigned almoſt the ſpace of ſixe yeares.

Of the Emperours priuate, or houſeholde Officers.

The 27. Chapter.

Maiſter of the Horſe.

THe chiefe officers of the Emperours houſhold, ar theſe which follow. The firſt is the office of the *Boiarin Coneſhena*, or maiſter of the Horſe. Which cõteineth no more then is expreſſed by the name, that is, to be ouerſeer of the Horſe, and not *Magiſter equitum*, or Maſter of the Horſemen. For he appointeth other for that ſeruice, as occaſion dothe require (as before was ſaid.) He that beareth that office at this time, is *Borris Federouich Godonoe*, brother to the Empreſſe. Of Horſe for ſeruice in his warres (beſides other for his ordinary vſes) he hath to the number of 10000. which are kept about *Moſko*.

The

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The next is the Lord Steward of his houshold at this time, one *Gregorie Vasilowich Godonoe*. The third is his Treasurer, that keepeth all his monies, iewels, plate, &c: now called *Stepan Vasilowich Godonoe*. The fourth his Controller, now *Andreas Petrowich Clesinine*. The fift his Chamberlaine. He that attendeth that office at this time, is called *Eltoma Besabrasa Pastelnischay*. The sixt his Taffers, now *Theodore Alexandrowich*, and *Iuan Vasilowich Godonoe*. The seuenth his Harbengers, which are three Noblemen, and diuers other Gentlemen that doo the office vnder them. These are his ordinarie officers, and offices of the chiefest account.

The L. Steward.

The L. Treasurer.

Controller.

Chamberlaine.

Taffers.

Harbegers.

Of Gentlemen beside that wait about his chamber, & person (called *Shilsey Strapsey*) there are two hundred, all Noblemens sonnes. His ordinary Garde is 2000, Hagbutters ready with their pieces charged, and their match lighted, with other necessarie furniture, continually day and night: which come not within the house, but wait without in the court or yard, where the Emperour is abiding. In the night time there lodgeth next to his bedchamber the chiefe Chamberlaine, with one or two more of best trust about him. A second chamber of, there lodge sixe other of like account, for their trust

Gentlemen of the chamber.

The Gard.

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truſt and faithfulneſſe. In the third chamber lie certeine young Gentlemen of theſe two hundred, called *Shiſtey Streapſey*, that take their turnes by forties euery night. There are Grooms beſides that watch in their courſe, and lie at euery gate and doore of the Court, called *Eſtopnick*.

Grooms.

The Hagbutters or Gunners, whereof there are two thouſand (as was ſaid before) watch about the Emperours lodging, or bed chamber by courſe two hundred and fiftie euery night, and two hundred & fiftie more in the Court yarde, and about the Treaſure houſe. His court or houſe at the *Myſo* is made Caſtle wiſe, walled about with great ſtore of faire ordinance planted vpon the wall, and conteyneth a great breadth of ground within it, with many dwelling houſes. Which are appointed for ſuch as are knowen to be ſure, and truſtie to the Emperour.

Of

Of the priuate behauiour, or qualitie of the Russe people.

The 28, Chapter.

THe priuate behauiour and qualitie of the *Russe* people, may partly be vnderstood by that whiche hath beene said cõcerning the publique state and vsage of the countrie. As touching the naturall habite of their bodies, they are for the most parte of a large size, and of very fleshly bodies: accounting it a grace to bee somewhat grosse and burley, and therefore they nourish and spread their beardes, to haue them long and broad. But for the most part they are very vnweldy & vnactiue withall. Which may bee thought to come partly of the climate, and the numbnes which they get by the cold in winter, and partly of their diet that standeth most of rootes, onions, garlike, cabbage, and such like things that breed grosse humors, which they vse to eate alone, and with their other meates. Their

Constitution of their bodies.

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Their diet. Their diet is rather much, then curious. At their meales they beginne commonly with a *Chark*, or small cuppe of *Aqua vitæ*, (which they call *Russe* wine) and then drinke not till towardes the ende of their meales, taking it in largely, and all together, with kissing one another, at euery pledge. And therefore after dinner there is no talking with them, but euery man goeth to his bench to take his afternoones sleepe, which is as ordinary with them as their nightes reste. When they exceede, and haue varietie of dishes, the first are their baked meates (for roste meates they vse little) and then their broathes, or pottage. To drinke drunke, is an ordinary matter with them euery day in the weeke. Their common drinke is *Mead*, the poorer sort vse water, and a thin drinke called *Quasse*, which is nothing els (as wee say) but water turned out of his wittes, with a little branne meashed with it.

This diet would breede in them many diseases, but that they vse bathstoues, or hote houses in steede of all Phisicke, commonly twise or thrise euery weeke. All the winter time, and almost the whole Sommer, they heat there *Peaches*, which are made lyke the *Germane* bathstoaues, and their *Polads* like ouens, that so warme the house, that a straunger at the first shall hardly like of it. These

two

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two extremities, specially in the winter of heate within their houses, and of extreame colde without, together with their diet, maketh them of a darke, and sullow complexion: their skinnes beyng tanned and parched both with colde and with heate specially the women, that for the greater parte are of farre worse complexions then the men. Whereof the cause I take to bee their keeping within the hote houses, and busying themselues about the heating, and vsing of their bathstoues, and peaches.

The Russe because that hee is vsed to both these extremities of heat and of colde, can beare them both a great deale more patiently, then straungers can doo. Yea I haue seen them sometimes (to season their bodies) come out of their bathstoues all on a froth, and fuming as hote almost as a pigge at a spitte, and presently to leape into the riuer starke naked, or to powre colde water all ouer their bodies, and that in the coldest of all the winter time. The women to mende the bad hue of their skinnes, vse to paint their faces with white and redde colours, so visibly, that euery man may perceiue it. Which is made no matter, because it is common, and liked well by their husbandes: who make their wiues and daughters ordinarie allowance to buy them colours to paint their faces withall,

and delight themselues much to see them of fowle women to become such faire images. This parcheth the skinne and helpeth to deforme them when their painting is of.

The Noble mans attire.

They apparell themselues after the Greeke manner. The Noblemans attire is on this fashion. First a *Taffia* or little night cappe on his head, that coureth little more then his crowne, commonlie verie riche wrought of silke and gold thread, & set with pearle & pretious stone. His head he keepeth shauen close to the very skin, except he be in some displeasure with the Emperour. Then hee suffereth his haire to growe and hang downe vpon his shoulders, couering his face as vgly and deformedly as he can. Ouer the *Taffia* he weareth a wide cap of black Foxe (which they account for the best furre), with a *Tiara* or long bonnet put within it, standing vp like a *Persian* or *Babilonian* hat. About his neck (which is seene al bare) is a coller set with pearle and pretious stone, about three or foure fingers broad. Next ouer his shirt, (which is curiously wrought, because he strippeth himselfe into it in the Sommer time, while he is within the house) is a *Sbepan*, or light garment of silke, made downe to the knees, buttoned before; & then a *Caftan* or a close coat buttoned, and girt to him with a *Persian* girdle, whereat he hanges his knife and spoone. This commonly is of cloth of

gold,

gold, and hangeth downe as low as his ankles. Ouer that he weareth a lose garnicht of some rich silke, furred and faced about with some gold lace, called a *Ferris*. An other ouer gnie of chamlet, or like stuffe called an *Alkaben*, fleeued & hanging low, and the cape commonly broached and set all with pearle. When hee goeth abroad, he casteth ouer all these (which are but sleight (though they seeme to be many) an other garment called an *Vanoshky*, like to the *Alkaben*, saue that it is made without a coller for the neck. And this is commonly of fine cloth, or Camels haire. His buskins (which he weareth in stead of hose, with linnen folles vnder them in stead of boot hose) are made of a *Persian* leather called *Saphian*, embroidered with pearle. His pantofles commonly are of cloth of gold. When he goeth abroad, he mounteth on horseback, though it be but to the next doore: which is the manner also of the *Boiarskey*, or Gentlemen.

The *Boiarskey* or Gentlemans attire is of the same fashion, but differeth in stuffe, and yet he will haue his *Caftan* or vndercoat sometimes of cloth of gold, the rest of cloth, or silke. The Gentlemans apparell.

The Noble woman (called *Chyna Boiarskey*) weareth on her head, first a caull of some soft silke (which is commonly redde) and ouer it a frontlet, called *Obrosa* of white The Noble womans attire.

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colour. Ouer that hir cappe is made a certaine kinde of fashion of cloth of gold, called *Shapka Korowka*, edged with some riche furre, and set with pearle and stone. Though they haue of late begonne to disdaine embroidering with pearle about their cappes, because the Diacks, and some Marchants vse that kinde of the fashion. In their eares they weare earrings (which they call *Serga*) of two inches or more compasse, the mettall of gold set with Rubies, or Saphires, or some like pretious stone. In Sommer they goe ouer with kercheifes of fine white lawne or Cambricke, fastned vnder the chinne, with two long rassels pendent. The kercheifes edged and set thicke with rich pearle. When they ride or goe abroad in rayne weather, they weare white hattes with coloured bandes (called *Stapa Zemskoy*). About their neckes they were collers of three or foure fingers breadth, set with riche pearle and pretious stone. Their vpper garment is a loose gowne called *Opasken* commonly of skarlet, with wide loose sleeues, hanging downe to the ground buttened before with great gold buttons or at least siluer and guilt nigh as bigge as a walnut. Which hath hanging ouer it fastned vnder the cappe, a large broad cape of some riche furre, that hangeth downe almost to the middes of their backes. Next vnder the *Opasken*, or vpper garment, they weare an other

...called a *Lenock*, that is matched of the...
...with grain wide sleeues, the cuffe or hand...
...to their elbowes, commonly of cloth...
...golde, and vnder that a *Firrie Zemley*,...
...which hangeth halfe downe about them...
...very foote. On the hand wrists they...
...very faire but small, about two fingers...
...broad of pearle and precious stone. They
go all in buskins of white, yellow, blew,...
...of sundry colours of leather, embroi-...
...dered with pearle. This is the attire of the No-...
...blemen and *Russes*, when they meete and talke...
...each other: the Gentlewomen...
...apparell differ in the stuffe, but is all...
...one for the making or fashion.

A poore *Moscouite*, and his wife

The *Mouscicks* or cõmon mans attire.

...(*Mouscicks*) I or two I saw in the streete...
...the legge, tyed together with a lace before...
...and behinde, with a long tassell hanging...
...vnder it, and his furred cappe, and buskins.
The poorer sort of them haue their *Odnowen-...*
...*lege*, or vpper garment made of Kowes hides...
...This is their ordinarie habite. In the summer...
...time, commonly they weare nothing but...
...their shirt, and their buskins on...
...their leggs. The woman goeth in a redde or...
...blew gowne, which she maketh her selfe, and...
...with some trimme. *Shoes* of fine vnder-...
...is in the winter time. But in the summer, no-...

thing but their two shirts (for so they call the) one ouer the other, whether they be within doores or without. On their heades, they weare caps of some coloured stuffe, many of velure, or of cloth of golde: but for the most part kerchiefes. Without earings of siluer or some other mettall, and let trosse about her neck, you shall see no *Ruffe* woman, be she wife or maide.

Their wits and capacities.

As touching their behauiour, and quality otherwise, they are of reasonable capacities, if they had those meanes that some other nations haue to traine vp their wittes in good learning, and learning. Which they might borrowe of their *Polonians*, and other their neighbours, but that they conceiue of a very self pride, as accounting their owne fashions to be far the best. Partly also (as I said before) for that their manner of bringing vp (voide of all good learning, and ciuill behauiour) is thought be by their gouernours most agreable to that State, and their manner of gouernment. Which the people would hardly beare, if they were once trained, & brought to more vnderstanding of God, and good policie. This causeth the Emperours to keep out all meanes of making it better, and to be very warie for excluding of all peregrinitie, that might alter their fashions. Which were lesse to be disliked, if it set not a print into the very middes of his people. For as themselues

selues, are verie hurtfull and cruell dealers withall by their chiefe Magistrates, and other superiours, so are they as cruell one against an other, specially ouer their inferiours, and such as are vnder them. So that the basest & wretchedest *Christian* (as they call him) that stoupeth and croucheth like a dogge to the Gentleman, and licketh vp the dust that lieth at his feete, is an intollerable tyrant, where he hath the aduantage. By this meanes the whole Countrie is filled with rapine, and murder. They make no account of the life of a man. You shall haue a man robbed sometime in the very streats of their townes, if hee goe late in the euening: and yet no man to come forth out of his doores to rescue him, though hee heare him crie out. I will not speake of the straungenesse of the murders, and other cruelties committed among them, that would scarsly bee beleeued to bee done among men, specially such as professe themselues Christians. Cruelty of the *Russe* people.

The number of their vagrant and begging poore is almost infinite: that are so pinched with famine and extreame needes, as that they begge after a violent and desperate manner, with *giue mee and eate mee, giue mee and kill mee*, and such like phrases. Whereby it may bee gheassed, what they are towardes straungers, that are so vnnaturall and cruell towardes their owne. And yet it may

Intemperancie.

may bee doubted whither is the greater, the crueltie or intemperancie that is vsed in that countrie. I will not speake of it, because it is so foule and not to bee named. The whole countrie ouerfloweth with all sinne of that kinde: And no marueile, as hauing no lawes to restraine whoredomes, adulteries, and like vncleannesse of life.

As for the truth of his word, the *Russe* for the most part maketh small regard of it; so he may gaine by a lie, and breache of his promise. And it may be saide truely (as they know best that haue traded most with them) that from the greatest to the small (except some few that will scarcely be founde) the *Russe* neither beleeueth any thing that an other man speaketh, nor speaketh any thing himselfe worthie to be beleeued. These qualities make the very odious to all their neighbours, specially to the *Tartars*, that account themselues to be honest and iust, in comparison of the *Russe*. It is supposed by some that doe well consider of the state of both countries, that the offence they take at the *Russe* gouernment, and their maner of behauiour, hath beene a great cause to keepe the *Tartar* still Heathenish, and to mislike (as he doeth) of the Christian profession.

FINIS.

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